

CHRISTIANITY AND SOCIAL PROBLEMS



261
P931c

4318

Christianity and Social
Problems
Price, J.M.

DATE

ISSUED TO

261
P931c

4318

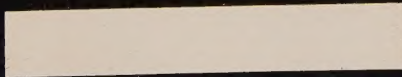
THE MASTER'S COLLEGE
POWELL LIBRARY
SANTA CLARITA, CA 91321

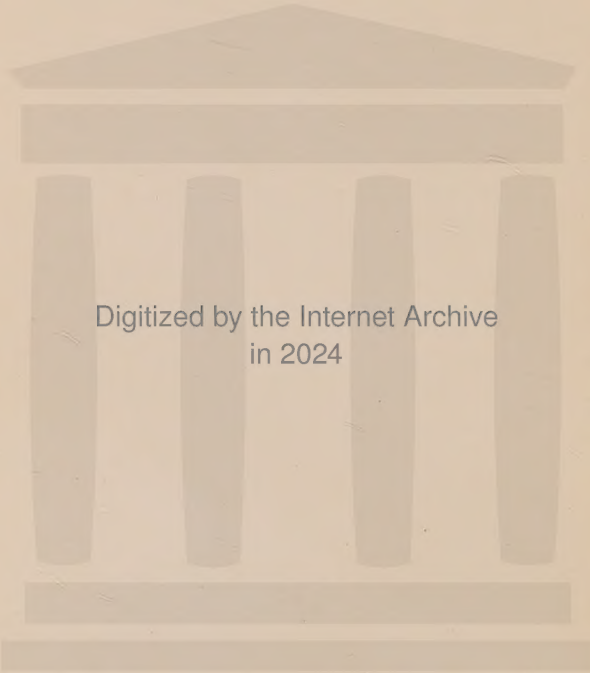
PROPER THE
LOS ANGELES BAPTIST THEOLOGICAL SEMINARY



Ex Libris

⌂ This Book the Gift of ⌂





Digitized by the Internet Archive
in 2024

CHRISTIANITY AND SOCIAL PROBLEMS

CHRISTIANITY AND SOCIAL PROBLEMS

J. M. PRICE

*Director, School of Religious Education,
Southwestern Baptist Theological Seminary*



NASHVILLE, TENNESSEE
SUNDAY SCHOOL BOARD
OF THE
SOUTHERN BAPTIST CONVENTION

THE MASTER'S COLLEGE
POWELL LIBRARY
SANTA CLARITA, CA 91321

Copyright 1928 by
Sunday School Board
Southern Baptist Convention
Nashville, Tennessee

Printed in the United States of America

TO
THE MEMORY OF
MY FATHER
MY FIRST AND FINEST EXAMPLE
OF
CHRISTIAN CITIZENSHIP

PREFACE

This study is the outgrowth of the writer's ten years' experience in teaching a class in Christian Sociology in the Southwestern Baptist Theological Seminary.

The book does not propose to give an exhaustive treatment of the social element in Judaism and Christianity. That has been done by Kent, Soares and others. Nor does it undertake to discuss fully all of the problems of modern society. Ellwood, Bogardus and others have done that. Rather it seeks to give the student an introduction to and a survey of the whole field of Christian sociology.

It will be seen then that it is an introductory text. It is meant primarily for those who have not had particular study in this field. For this reason two preliminary chapters are given to furnish a general idea of the social order. It is hoped that the book will be of value to church workers, students in the earlier years of college, and seminary students who have not had such a course.

The purpose is both didactic and hortatory. It is felt that the weakest point in Christianity is the application of Christ's teachings to modern conditions, that such application will not come without an aroused conscience, and that this interest can be stimulated only through enlightenment.

There seems to be a need for such a text and if this book helps to meet that need the writer will be satisfied. Thanks are due especially to the author's colleagues, Professors W. W. Barnes and T. B. Maston, for reading the manuscript and giving valuable suggestions for improving it.

J. M. PRICE.

Seminary Hill, Texas.

CONTENTS

INTRODUCTORY

CHAPTER	PAGE
I. Nature of the Social Order.....	13
II. Functions of the Social Order	26

PART I

SOCIAL PRINCIPLES OF CHRISTIANITY

III. Social Implications of the Christian Life	41
IV. Biblical Examples of Social Service....	56
V. Social Teachings of the Scriptures.....	73
VI. Ideals for a Christian Society.....	90
VII. Fundamental Christian Institutions....	105
VIII. Dynamics of Social Progress.....	120

PART II

PRESENT DAY SOCIAL PROBLEMS

IX. Health, the Basis of Right Living.....	139
X. Recreation, Christianity's Greatest Neglect	154
XI. Immorality, the Gangrene of Society...	169
XII. Crime, Our National Shame.....	184
XIII. Divorce, America's Supreme Menace...	199
XIV. Dependency, the Call of the Helpless ...	214
XV. Industrialism, Where Capital and Labor Meet	228
XVI. Government, the Balance Wheel of Progress	243
XVII. Internationalism and Race Relations..	257



INTRODUCTORY

CHAPTER I

NATURE OF THE SOCIAL ORDER

The social order is the system under which man lives. It includes all that he has developed for himself, such as laws, institutions and activities. It is the atmosphere in which he lives and moves and has his being. It is such a complex affair that it is difficult to get any comprehensive view of it. We shall look at it from different angles in order to get some idea of its general nature. This can be done in part by a horizontal view of its origin, a perpendicular view of its characteristics, and a cross-section view of the factors in it.

ORIGIN

1. *Negatively considered.*

The social order is *not an arbitrary creation* of God. Sometimes it is felt that God made the social order by a fiat of his will and placed man in it as a cog in a machine. Thus it is conceived to be fixed, arbitrary and external. Consequently it is felt to be pre-determined and the individual must take it as it is and leave it as he finds it. It is not a thing for him to meddle with. Such a view is both incorrect and hurtful. The social order is not a system of things fashioned arbitrarily from without and placed as a yoke upon the neck of humanity. It is not in any wise fastened upon man from without. It is in no sense a thing apart.

Neither is it the *product of any special group* or class of humanity. There are those who seem to

feel that it has been determined by a segment of humanity, and by them forced upon all. It is felt therefore that the responsibility for it rests upon others and that one is free to remain aloof from helping to improve it. Such was the attitude of the medieval monks who withdrew into the solitary places to escape from organized society. Such is the attitude today of those religious orders like the House of David, who seek seclusion from society. And such also is the attitude of the individual Christian who refuses to have anything to do with social betterment. But the social order is not the creation of any particular group, and consequently the responsibilities of directing it cannot be thrust upon them.

Nor can we consider it as having arisen purely out of a *social contract* or as the result of some conflict. It was not entered into for selfish or commercial ends by those who were otherwise free and independent. Rousseau said, "Man is born free and everywhere he is in chains," and the social contract underlay his idea of organized society. Hobbes and others seem to have had very largely the same idea. Consequently the social order was looked upon as placing chains upon those who were otherwise free. There is an element of truth in this idea, but not the whole truth. It is too mechanical, external and artificial a conception. The social order is not something that has been added or mechanically entered into. We have never been without it in some form, nor does it limit our freedom.

2. *Positively considered.*

It grows out of the social *nature* of man. The social instinct in man is such as to make some sort of social life and organization a necessity. By our very nature we are creatures of relationships. We cannot come to our true selves apart from others. Robinson Crusoe is a unique character by virtue of the very abnormality of his life. "As far back as we

go," says Kropatkin, "we find men living in societies." The social order is the inevitable outgrowth of man's nature. We cannot escape it in some form or other. It is, then, a growth from within, and not manufactured from without.

It grows also out of the *needs* of man's life. The press of economic needs, tasks, and interdependencies necessitates the formation of relationships along these lines. The pull of religious needs brings people together into religious societies. The need for protection and mutual cooperation requires some form of government. Some form of social order is then the natural outgrowth of the needs of life among all groups of people. It is needed, as the preamble of our Constitution states, "In order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity."

It is then *immediately from man*, but *ultimately from God*. It is immediately from within, but ultimately from without. On the one hand it is the natural outgrowth of the social nature of man with its craving for fellowship and religion and cultural development, together with the press of financial and governmental needs. Thus far it is primarily from within and from man himself. For the most part both the form that it takes and the weaknesses that inhere in it grow out of its immediate origin. It is so far of the earth, earthy. It grows out of the life of man himself.

But on the other hand, in its ultimate origin, it is from God. It is God who has given man the constitution that he has, out of which come these urgings to form a society. God has instituted the home and placed upon man the responsibility of populating the earth and subduing it (Gen. 1: 26). Likewise, we are told, he has instituted government, for the powers that be are ordained of God and the public

official is a deacon or servant of God (Rom. 13: 1ff). So society in its ideal and embryonic sense arises in the life of God.

So then the social order grows out of both the plan of God and the life of man. The divine constitution of man's nature and the expression of man's life constitute the warp and woof out of which the garment of society is woven. This does not put upon God the blame for the wrong elements in it, but it does put on man the responsibility for making it what it ought to be. It makes God and man co-workers in the enterprise, and it makes the social order both esoteric and exoteric in origin.

CHARACTERISTICS

1. *Stated.*

The social order may be defined as the system of ideals, influences, relations, organizations, and activities sustained by individuals in their common life. It is the total, complex, social life of humanity. It is a sort of social organism of which we are a part, or social atmosphere in which we live.

As the above statement indicates, there are certain relations naturally and necessarily sustained by individuals in their domestic, industrial and general social dealings. Growing out of these relations and in turn helping to determine them are certain ideals and influences,—a sort of group mind. Out of these grow the activities of different kinds that characterize the citizen in his manifold responsibilities to, and dealings with, others. And as a result of all of these there are formed organizations in the various spheres or circles of life,—domestic, industrial, religious, social and civic. All of these go to make the complex social order in which we live.

From this it will be seen that it is in a certain sense both subjective and objective, psychical and physical. We are necessarily and inevitably a part of it. We shape it and are shaped by it. What we

are determines what it is, and what it is determines what we are. It comprehends home, church, school and state and more. It touches the whole life of man.

2. *Illustrated.*

The nature and scope of the social order may be illustrated, graphically, comprehensively, and generically in what transpires in the development of a single settlement into a large city.¹ Picture a man, wife and children settling in an unsettled community far removed from others, and one sees a social order in embryo. At first all of the activities of the complex life of society are carried on in a simple form within the life of that home,—agriculture, manufacturing, commerce, the professions, education, religion and government.

As time goes on and other families settle near and occupy plots of ground, relations are immediately set up between them. Gradually still other families move in and a small community is developed. Divisions of land are made and roads marked out. Now there are divisions of activities and specialization,—stores of various kinds, banks, blacksmith shops, mills, post-office, commercial activities, school, church, and government.

As the town grows other developments take place. A railroad enters, street cars, electric lights, a water system, gas and telephones are put in. Parks, recreational organizations, and regulations regarding health, traffic and other matters follow in their time. And the simple community becomes a complex city.

There are more relationships and the life is correspondingly complex. The individuals find themselves enmeshed in a system of ideals, influences, relations, organizations and activities beyond anything dreamed of before. A full-fledged social order

¹See Small and Vincent, *Introduction to the Study of Society*, pp. 100ff.

has arrived. This gives us both a longitudinal and a cross-section view of it.

3. *Analyzed.*

It is primarily *psychical* in nature. By this it is meant that the significant thing in the social order is not the material side—lands, buildings and equipment—but rather the non-material elements—ideals, influences and conduct. While much of the life of the social order grows out of material conditions and concerns itself with them, yet in the last analysis it is a system of persons having various interests and relations and working toward human goals. The immediate concerns and activities may deal largely with outward things but the ultimate results are in the inner lives of persons. It is then fundamentally psychical in nature.

It is exceedingly *complex* in its make-up. There are many currents and counter currents. A cross-section view reveals varying influences and activities. Many are diametrically opposed to each other. Ideals and influences clash. Within it are churches for developing morality and gambling dens for destroying it. There are teachers both of religion and of dancing. This means that it is exceedingly difficult to trace results to specific causes, or to determine what results will issue from certain situations. It is difficult both to diagnose conditions and to prescribe remedies. From many angles our lives are influenced every day.

It is a system of *specialized* functions. No longer are production, manufacture, transportation and distribution in the hands of one person. What the farmer uses now, for instance, has gone through many hands before reaching him. One carries on business, another teaches, another practices medicine and so on through the list. Even within these lines there is specialization, as in the field of medicine. Thus people are drawn apart into groups and activities restricted into narrow limits. While this

contributes to efficiency, at the same time, breadth of culture and socialization are handicapped. This gives occasion for misunderstandings, lack of sympathy, and class strife.

It is also a system of *interdependencies*. This grows out of the specialization just mentioned. Along with the delegation of responsibility to others comes dependence upon them. As Ross says: "Nowadays the water main is my well, the trolley car my carriage, the banker's safe my old stocking, the policeman's billy my fist. . . . I rely upon others to look after my drains, invest my savings, nurse my sick, and teach my children. I let the meat trust butcher my pig, the oil trust mould my candles, the sugar trust boil my sorghum, the coal trust chop my wood, the barb wire company split my rails."¹ Our lives are bound up with those of others. The welfare of each depends somewhat on the good of all, our interests are pooled and we become our brother's keeper.

It is *pervasive* and *deterministic*. At every turn in life we are met by the ideals, influences, and activities of the social order. It beats in upon us from every angle. It is the atmosphere in which the soul grows up. Every phase of life is affected by it. We cannot escape the responsibility. We cannot then be indifferent to the type of social order we have. It determines life too much to neglect it.

It is ever *changing*. The ideals, organizations, and activities of yesterday are not those of today. New phases of life are developing and new factors coming in. Murder may be committed in many more ways now than before. This means that principles must continually be applied to meet the problems arising. Perhaps the most difficult problem in Christianity is to keep its principles applied to changing conditions. This constitutes both the task and the hope of social progress.

¹*Sin and Society*, p. 3.

FACTORS

There are many forces that enter into the make-up of the social order. There are currents and cross-currents. It would be an interesting study to follow out this line of thought alone. Without attempting to be either comprehensive or thorough, we shall notice briefly from three angles the factors entering into the life of the social order.

1. *Biological.*

One of the most potent influences in shaping society is heredity. This is true as to the *individual* in practically every phase of his being. Says Bogardus: "Every member of society is subject to the laws of heredity . . . his stature, the color of his eyes, the shape of his nose, the color of his hair, and his whole physical make-up are so determined. Even his mental characteristics, such as instincts, temperament, and general resistance to disease are likewise affected."¹ Cooley suggests that that which comes through heredity is "lines of teachability" and says of twins that if one should be brought up in an American home and the other in a French family, "Their temperaments, as energetic or sluggish, and their general lines of ability, so far as these found any encouragement, would remain similar."² Both physically and mentally we inherit the traits of our ancestors whether it be the aquiline nose of the Bourbon, or the genius for music of the Bachs. Feeble-mindedness, insanity, and idiocy run in families. So individual heredity is a large factor in determining the complexion of the social order. This lays the basis for the emphasis on eugenics in social progress.

It also operates on a *racial* basis. It is easy to notice how blood tells in differentiating the Anglo-Saxon, the Chinaman, or the Negro. Pos-

¹*Introduction to Sociology*, p. 42.

²*Social Process*, p. 200.

sibly the significance of race has been over-estimated and much that has been considered as biological is undoubtedly social, but when all reasonable deductions have been made, a considerable residue is left. Says Ross: "After making due allowance for the moulding of a people's *psyche* by the products of its social evolution, there remain veritable differences in race mind."¹ Some even make a temperamental classification of people by races, characterizing the Hebrews as melancholic; the Romans, choleric; the Irish, sanguine; and the Germans, phlegmatic. Whatever the exact lines of difference, it is evident that society is affected by racial inheritance so that different races do not develop the same types of society.

Running through all of this, of course, is the question of *instinct* and its bearing on society. As previously indicated, it is the gregarious instinct which leads people to congregate in groups and forms the basis of social organization. It is the urge of the sex and parental instincts which lies back of the propagation of the race. The self-preservative tendency leads both to the preservation of life and to most of the ills that grow out of the miserly accumulation of property. The fighting disposition gone wrong has led to much of the evil in individual and national life. Thus, character and conduct are shaped in a large way through instinctive activity which is a matter of inheritance. Instincts have been likened to the mainspring of a clock, the fire of a steam engine, "the prime movers of human behavior." "The human mind has certain innate or inherited tendencies which are the essential springs or motive powers of all thought and action, whether individualistic or collective, and are the bases from which the character and will of individuals and of nations are gradually developed."²

¹*Principles of Sociology*, p. 60.

²McDougall, *Social Psychology*, p. 20.

2. *Geographical.*

It has long been noticed that there are differences in people in torrid and temperate climates. There are variations among those in the mountains and the plains. Those in fertile and arid sections are not alike. All of these affect the lives of people and consequently the social order. The valleys of the Nile, the Rhine, and the Mississippi have played their parts in civilization. Even the deserts have made their contributions,—especially to religion. Mountains lead to seclusion and conservatism, while the seas lead to association and traffic. It has been pointed out that man has developed in the temperate zones far beyond his achievements in the tropics.

Ross has summed it up and sought to explain it in this way, "The characteristics of the immediate physical environment, climate, soil, minerals, topography, elevation, contour, water-ways, rainfall, harvest, etc.,—dictate the size and local distribution of a population, the key industries, the basic occupations, the lines of specialization, the mode of life, the route of navigation, the channels of transportation, and the character of commerce. In a word, the environment determines the general economic basis of society."¹ All of this in turn and indirectly affects his entire social life. Also his feelings, attitudes, and general outlook on life are affected by topographical and climatic conditions. Even government, religion, and morals are affected in these ways.

So then we would make the geographical environment a factor in the social order. It always has been and always will be. Yet as man increasingly conquers the water, land and air, he will become more and more independent of it, and decreasingly will be influenced by it.

¹*Principles of Sociology*, p. 67.

3. *Social.*

More significant than either of the other factors mentioned is the social. In fact, some of the influences that we attribute to heredity and the geographical environment are likely due to racial influences that appear so early in life and are so difficult to analyze that they are considered hereditary. There is in reality what may be called social heredity, i.e., influences passing over to the individual unconsciously and adopted by him.

One phase of this is definitely *psychological*, the influence of mind over mind. A part of it is unconscious. The child in the home unconsciously takes over the tone of voice, method of walk and other mannerisms of the parents. Attitudes are carried over in this way. In fact, character is more caught than taught. We are indeed a part of all that we have ever met. A part of this psychological factor is conscious and deliberate. Ideas and ideals are instilled into the minds of boys and girls by the home, school and church and companions, the press, and literature in general. The social order is shaped in a very large and definite way by teaching. The school is a real instrument of social progress, and there are more teaching agencies than we realize in forming social ideals. Furthermore, mass psychology has much to do in shaping the social order. There is such a thing as the group mind. We are all familiar with the ideals, sentiments and actions involved in such a mass movement as a political campaign, temperance crusade or revival meeting. These shape in a large way the ideals of the masses of people, and thus help to color the social order.

Another phase of social influence in shaping the social order is the *organized* life of the community. The existing institutions have a tendency to fix their forms and life on each succeeding generation. What the social order will be tomorrow institutionally is to a large extent determined by those that exist

today. And this affects vitally the life of society. Along with this institutional life is the set of habits or customs that prevail. These also are carried over from one generation to another and fashion in a general way the life of the people. In fact, one of the strongest tendencies of society in its organized capacity is the tendency to crystallize around the methods and forms of doing things that have been followed by others. Particularly is this true among those lower in the scale of civilization.

Included in a broad sense in the social is the *divine* element, "There's a Divinity that shapes our ends, rough-hew them how we will." There is a final far-off event toward which the whole creation moves. One cannot fail to see the ruling hand of God in history. He changes lives, raises up leaders, and guides peoples. Organized Christianity at home and abroad has always been the most dynamic force in civilization. It is a factor with which we must reckon. And it is the final force with which we must deal in social progress.

Such, then, is something of the general nature of social order. It is, as we have seen, a very complex affair. Its influences are manifold, and it is always undergoing change. What we shall see tomorrow may be very unlike what we see today. It is almost deterministic in its effect upon life. Forces, both subjective and objective, are eternally working to change it. Environment, both personal and material, enters into its make-up. It is evident that we cannot escape from and that we cannot afford to be indifferent to its influences. It is evident also that we must know something about it and its workings to shape it as we should.

TOPICS FOR FURTHER STUDY

1. Define the social order.
2. Explain Rousseau's social contract theory.
3. Discuss the psychological basis of society.
4. Find the dividing line between heredity and environment.
5. Compare the civilizations of the torrid, temperate and frigid zones.
6. Give illustrations of divine leadership in history.

BIBLIOGRAPHY

Small and Vincent, *Introduction to the Study of Society*.
Ross, *Principles of Sociology*.
Bogardus, *Introduction to Sociology*.
McDougal, *Social Psychology*.
Batten, *The Christian State*.
Ellwood, *Psychology of Human Society*.

CHAPTER II

FUNCTIONS OF THE SOCIAL ORDER

The functions of the social order are manifold. It would be difficult to form any comprehensive or satisfactory classification. As a matter simply of convenience we shall consider them under three general heads, realizing at the time the inadequacy of the classification.

PROTECTIVE

1. Perhaps the very first idea of organized society is that of *personal* protection and security. This is undoubtedly primary in the earliest groupings of individuals, particularly as one group desired protection from another or from nations. As time has gone on it has come to be more inclusive, and there are several phases of it today.

For one thing it means protection from the aggression of outside nations or groups. Each citizen is guaranteed safety from invasion by outside forces and protection while he travels in foreign countries. If necessary, the strength of an entire nation will be called into play to protect one individual in this respect. It is one of the occasions for standing armies, and likewise for wars.

Also the life of the individual is protected by the social group from dangers within its ranks. This is the occasion of a police force and other machinery for making, explaining and executing law. It is also the occasion for provisions regarding dangerous machinery in factories, speed and traffic laws, warnings at railroad crossings, and life-saving

stations. It is the social order that guarantees security of life.

2. *Health* likewise is protected to a great degree by the social order. The welfare of any group depends in a large measure on the health of its membership. For this reason it is interested in safeguarding health and protecting all against each. To this end regulations regarding housing conditions in thickly populated sections are made. Laws relating to sanitation are passed and the pollution of water courses forbidden. The weather bureau seeks to warn against dangerous climatic conditions. Adulteration of foods and of medicines is forbidden by the government. Vaccination is required where contagious diseases are prevalent and quarantining is made compulsory. By all of these means and others the social order seeks to safeguard the health of its constituents. Thus the very basis of life and happiness is protected.

3. Within certain limits *morals* are protected. Varying moral ideals make it impossible for the group to uphold all moral standards desired by every individual, particularly as to Sabbath desecration, types of shows and other matters. But at least obscene pictures and exhibits, swearing and vulgar language, questionable dances, and similar immoral influences are prohibited. Prize fights, horse racing, and gambling are prohibited in most places. Opiates and intoxicants cannot be sold indiscriminately. Sabbath labor and business activities are regulated to some degree. The Supreme Court has declared, "No legislation can barter away the public health or the public morals. . . . Governments are organized with a view to their preservation and cannot divest themselves of the power to provide for them."¹

4. *Religion* is another matter protected by society as a whole. This has not always been true, for some of the bloodiest wars have grown out of this very

¹Quoted by Batten in *The Christian State*, p. 64.

matter. Nor is it true in every land today. Even in our own democratic nation it has not been possible to keep religion free in an ideal fashion, as for example, allowing Baptists and others the same freedom in the camps during the war as was given to the Roman Catholics and Jews. But generally speaking, the privilege to worship God according to the dictates of one's conscience is guaranteed to all. No one has a right to interfere with that unless, as in the case of Mormons and polygamy, certain moral issues are involved. Furthermore, there are no religious bans on those who desire to hold public office.

5. The social order, through the medium of the state, likewise protects the *reputation* or good name of the individual. This is almost as valuable to him as life itself, for his influence and consequently his usefulness depend in a large measure on the standing he has and the influence he exerts. For this reason society is jealous of the good name of its members. Consequently there are laws against publishing false statements regarding one. Even statements that are true, if destructive to one's standing, are sometimes debarred. Perhaps some of our own Christian leaders would do well to consider the matter of rushing into print so readily regarding hearsay matters concerning others.

6. *Property*, of course, is secured to us by the social order through the state. The individual, for instance, is protected in the accumulation of lands, houses, goods, money, inventions and other things by the social order. No one can take them from him. Also he is protected in the conditions under which he labors, such as the number of hours per day, the wages paid, the sanitary conditions, and other things. This is in part, of course, by the state and in part by other organized groups within the social order. Furthermore, the conditions under which property may be used and transmitted to posterity are provided by organized society.

In addition to what is done in the way of protecting individual property, a great deal is done to protect that which is held by the group in common. It recognizes that no one generation has the right to the exclusive use of natural resources, consequently provision is made for the preservation of forests, and soils, and minerals, so that they will not be dissipated. By this means the common welfare is promoted.

7. Freedom of *occupation* is, of course, guaranteed in a democracy. In some nations where the caste system prevails this is not true and one must follow the occupation of the parent or that which is marked out for him. Life and its opportunities are thus limited. This has been much more true in the past than it is now. For the most part today any one may enter any line of work where his talents and inclination lead him, and remain in it if he makes good. This is one phase of our personal liberty. It may put even the son of a peasant in the president's chair.

8. A fair *opportunity* in life is within certain limits guaranteed by the social order. This is in part by the state and in part by groups. It is an effort so to adjust things that all will face life with even opportunities or nearly so. To this end families may not be neglected by those responsible for their support. Children are protected by law in their rights to go to school during certain ages. Thus we seek to realize the "inalienable rights" of "life, liberty and the pursuit of happiness." By this means the individual is helped over uneven odds so as to have a fair, fighting chance in life. It is one of the very highest protective functions of the state.

REGULATIVE

There is another type of activity that comes within the range of the social order, which may be best characterized as regulative. This, of course, is

involved in some of the things already discussed, but it is more particularly true of certain activities somewhat on the border line and not so clearly a part of either society's protective or promotive activities. These are matters primarily within the scope of the work of the state, civic organizations and public opinion.

1. For one thing, there are a number of matters relating to *food and drink*. Society undertakes to regulate, for instance, the amount of adulterants or preservatives that may be put into foods. It was in this connection that the Pure Food and Drug Act was passed. Now only a certain per cent of preservatives may be placed in foods. This is necessary to the health and life of individuals. Conditions under which foods are sold are regulated.

Certain regulations are placed around the matter of drink also. In the days of the saloon only those of certain ages were allowed within it, and the time and place when and where it might be opened were regulated. Now only a certain per cent of alcohol may be in drinks. Those of an intoxicating or narcotic effect may be sold only under specified regulations, and drugs must be pure. Thus does the government regulate.

In cities there are regulations as to housing conditions, also in the interest of health. Permits are required for building, and in public buildings such as school houses there must be a certain amount of air space for each individual, and fire escapes must be provided. It is easy to see the value of all such regulative measures.

2. *Amusement activities* are likewise regulated. One may not set up a dance hall and operate it at will. Rather he must be subject to the requirements laid down by society among which are certain types of dancing. This extends even to investigation by municipal authorities.

What is true of the dance is also true of shows, carnivals and entertainments of various kinds. By requiring a license and by means of other specifications, organized society exercises a decided regulative influence over a large sphere of recreational life that it does not directly foster or control. In other words, it serves as a sort of go-between for the pleasure-producing industry and the masses of people whose interests it is obligated to protect.

3. This regulative activity extends also to *domestic life*. The state determines the age, kinship relation, previous marital relation and other conditions under which people may marry and form a new home. In some places individuals must submit to a physical examination. Even the number of wives or husbands one may have at one time is controlled! In other words, one may not marry whom and when he would. And there is more room for a wholesome influence over eugenics in this realm.

But it goes further still and determines the conditions under which one may keep and rear his own children. There must be a certain standard of provision for one's offspring and a reasonable moral and mental standard for parenthood. And in cases of separation and divorce the state regulates the conditions, including the care of dependents. Children may not be adopted indiscriminately. Thus does society help to determine its own constituency.

4. The *Sabbath* is another thing the social order seeks to regulate through the state. It cannot require nor can it promote the Sabbath as a religious institution. It does, however, prescribe the general conditions of the day. Certain types of activity may not be engaged in on that day. By this means the state helps to preserve the day in such a way as to make it of the greatest worth to religion. We can see that such would not be true were people allowed indiscriminately to engage in business and labor, operate shows and carry on other activities on this

day. This is one of the most valuable phases of regulative work done by society.

5. Perhaps the widest range of regulative activity is in the field of *business*. For one thing, there are many things that the state does not allow to be carried on at all. Such is true now of the manufacture and general sale of liquors. In a much wider range the conditions of business activity are marked out. For example, the number of hours per day for the laborer and the hygienic conditions under which the work is done are prescribed by the state. And the labor organization goes much further in marking out the conditions of labor.

Licenses of various kinds are required of those engaging in different types of business as a means of regulation. Also various forms of anti-trust laws seek to keep the way open for all kinds of legitimate business to have an open road. Rates of interest, types of security, qualifications for teachers and physicians and various other matters are on the statute books.

A great deal is done to shield the public from illegitimate business such as fake oil schemes and other promotional activities, untrained physicians and the like. The ideal of government is to regulate rather than control.

6. Regulation likewise extends to *international affairs*. Conditions of travel, imports and exports (especially of certain commodities such as liquor), immigration, and various commercial dealings are fixed. So also are diplomatic and civic relations in times of peace. Even the conditions under which war may be carried on are generally accepted, though often too easily violated. And as we come into a fuller working of the League of Nations various matters in the dealing of larger with smaller nations will be worked out.

These are only a few of the regulative activities of the social order. But they are enough for us to

see that this field constitutes a large part of its activities. While they are matters largely for the state, yet they are, to a considerable degree, shaped by public opinion, so that the homes, churches and schools have their part to play.

PROMOTIVE

1. On the side of the *physical* a great deal is done and the amount is increasing. It is coming to be felt increasingly that it is the function of society to promote as well as to protect health. Accordingly, literature on health problems is sent out from state and national headquarters. Organizations to promote certain matters of health are formed. Exhibits relating to tuberculosis, venereal diseases, infant mortality and other topics are held. Trained nurses are sometimes provided in cities and country to give instruction on health matters. Public parks, playgrounds, free baths and other things are provided. School children are examined as to tonsils, adenoids, and teeth. Physical training in schools and Citizens' Military Training Camps is also carried on. Gradually we are learning that it is better to prevent disease and promote health than it is to cure after one becomes sick.

2. In a much more elaborate fashion organized society seeks the *mental and cultural* development of its constituency. In a most remarkable way society has turned to education as a means of social progress. This is true not only on the part of the state but also on the part of individuals and organizations. Mainly the development is in the direction of the intellect and of skill rather than of attitudes and motives.

In this connection there may be mentioned the press with varying types of emphasis and ideals. Books and literature in general would come under this grouping. In a more general way there are recitals, art museums, lecture courses and libraries.

Also there should be included flower conservatories such as Shaw Garden in St. Louis, zoos and museums of natural history. The main agencies, of course, are the schools running all the way from kindergarten to university. To a remarkable degree society has turned to the school to promote its interests. Thus there are supplied the conditions out of which the best type of culture may be developed.

3. The *moral* life also is promoted by society. The state does it somewhat in the regulations to protect work already mentioned and in the ethical and moral element in literature and teaching in the public school. Courses in moral education are offered in the schools of education, and the University of Iowa maintains a research station for studying character education especially as involved in public school literature.

But for the most part such promotional activities are carried on through the agencies within the social order established for this purpose. Chief among these are the churches. Other agencies are set for creating public sentiment and action against such matters as the cigarette, liquor and immorality. In fact, all of the agencies for culture development to some degree or other seek to develop morality. And there is need for eternal vigilance along this line by our homes, churches, Christian schools and press.

4. It is through the organizations within society that the *religious* life is promoted. The state protects religious groups in meetings and worship, frees their property from taxation and to some degree even directly promotes religion. This is true particularly in providing for chaplains in the army, navy, and state institutions. It is done also through crediting religious teaching in state schools, and in some places even requiring Bible reading and teaching. Sunday is, of course, protected somewhat.

But again it is chiefly the churches that promote this. Yet even they are greatly dependent on good

roads, economic progress and the order maintained by the state. It is through the organized life within the social order that the religious life is developed. Individuals do not do much by themselves. No true Christian citizen can afford to be indifferent to the work of the churches in promoting the religious life. They are vital to the social order.

5. *Economic* interests are fostered by various agencies besides the individual, and in various ways. Sometimes it is by a special group, as the labor organizations, sometimes it is by the state. In any case it is a social movement and for all or a group within society. And it is not a minor interest, for as goes the economic welfare so goes the educational and to some extent the religious. There must be a financial basis for prosperity of any kind.

Some of the ways by which this interest is promoted are the provision of homes for orphans, the aged and the poor. Along with these are societies in the cities for helping the poor. Government bulletins on farming and stock-raising, gifts of seed by agricultural departments, exhibits of products at fairs, and demonstration stations for agricultural and other purposes. Gifts of land as homesteads have been made as an encouragement to individuals to settle. The providing of farm loan banks has helped to stabilize and promote farming. Agricultural schools have trained leaders, and county agents have helped the masses to make the most out of the soil and out of life.

6. An increasing effort is being put forth also in the social order to help restore to usefulness those who for various reasons have been handicapped. In many ways and by various agencies this work of *restitution* is being carried on. The salvaging of human life is coming to be something of a science. For a long time we have had homes for the delinquents to lift them back to their places in society, institutions to train the blind for usefulness, and provisions for the mentally defective.

More recently we have developed the restorative element in nearly all penal institutions. Psychopathic institutions have been established to get at the root of crime, juvenile courts to deal with youthful offenders in a constructive manner, and reform schools to train the young criminal for a trade and service in society. Even penitentiaries are coming to be more restorative than punitive.

More recently still, and growing out of the war, the government has turned its attention to the rehabilitation of those who because of injuries are unable to carry on the occupations previously followed. So they are taught a new trade in line with their present ability. This points the way to a larger service in times of peace for those handicapped in their regular trades.

7. The *vocational* life is likewise fostered through the social order. The state and various groups within it recognize the necessity for fitting people for their places in life. Accordingly we have schools of domestic arts to train young women in home-making, agricultural and mechanical schools to train farmers and mechanics, normal schools to prepare teachers, schools of business administration to prepare for business, law schools for the legal profession, and medical and nurses training schools to prepare the physician and train the nurse. Quite a bit of attention is being given by students of psychology to methods of examination helping to guide the individual into finding the type of work for which he or she is best fitted. Our church leaders should give more attention to vocational guidance in the religious field.

8. Social and *fraternal* influences and activities are also carried on. The social order is a tremendous socializing agency. In fact, apart from it we would hardly be normal beings. It is through the various contacts in the social order that we are taught the divine art of living together. As people come together in domestic, educational, business, and

religious circles they become socialized. The public school has been a great factor in this and for this reason it would be dangerous if all religious denominations taught their children apart from all others. The agencies of society bring together mutually repellent forces and secure harmony out of discord and disunion. This is undoubtedly one of the highest services that it renders.

From all of these facts it is evident that our lives are bound up intimately with the social order. Our heredity is controlled by it, in as far as it determines the conditions of marriage. Our environment is furnished by it, for in its atmosphere we live and move and have our being. The type of development is determined by its nature. The form of service is marked out by the opportunities which it affords. Home, church, school and state are institutions of it. It protects us from the things that would harm us physically, morally, and spiritually. It regulates all activities and agencies and turns them to our good. And it promotes all worth-while enterprises for our highest happiness. These things being true we dare not, like the hermit, withdraw from its life. Rather it is ours to study our relation as Christian citizens to it, diagnose its problems and needs, and give the best that we have to its service.

TOPICS FOR FURTHER STUDY

1. Give several observed instances of protective activities.
2. Do we have too much or too little of this? Why?
3. Give several observed instances of regulative activities.
4. Evaluate our work along this line.
5. Give several observed instances of promotive activities.
6. Where are we weakest and where strongest in this function?
7. What other classification of functions might be made?

BIBLIOGRAPHY

- Batten, *The Social Task of Christianity*.
 Cooley, *Social Process*.
 Giddings, *Elements of Sociology*.
 Dewey, *The School and Society*.
 Cherry, *Our Civic Image and Our Governments*.

PART I
SOCIAL PRINCIPLES
OF CHRISTIANITY

CHAPTER III

SOCIAL IMPLICATIONS OF THE CHRISTIAN LIFE

The studies through which we have just passed lead us up to the fact that the making of the social order as it ought to be necessitates the Christian ideal, dynamic and activity. The question that naturally emerges at this point is, What has Christianity to say about the social order? Does the Bible give us any program for the present world order? In other words, Is there a social gospel?

VARIOUS VIEWS REGARDING IT

1. *Ultra-Conservative.*

There is one group of Christian people who feel that Christ is interested only in the inner state of the heart and not in the outward conditions of the life. Regeneration is the only thing he is concerned about. They believe that the Christian is simply a pilgrim and wanderer here and this world is not his home. They feel that the world is inevitably and inescapably bad and that it is none of our business to try to make it better. The business of the Christian worker is simply to pass through, bear witness to the truth, snatch a few from the chaos, and pass on. The illustration of a burning ship has been used and the thought stressed that it is our task to escape from it rather than try to put out the flames. This view usually goes with the idea that the world is necessarily to grow worse until Christ comes again.

Here are two quotations that will illustrate somewhat this point of view. One says, "Christ never sought to change the world order of his day, never taught his church to do so. . . . Jesus never practiced, never taught any system of world betterment. He never advocated any manner of reform. . . . Away with the madness of seeking to impose on a world of Christ rejectors and Christ scoffers the ethics of the Christ they crucify." Another says, "It was not because society was corrupt and needed bettering that Christ came, it was not because he could ameliorate society and save it that he spoke his parables and wrought his deeds. Whether society was good or bad did not enter into the matter. So far from intimating that social conditions should be redeemed and righteousness rule in men, he declares that lawlessness shall be multiplied." Such persons, of course, would not feel that there is a social element in the gospel.

2. *Ultra-Radical.*

Over against this group is another that puts the stress on the outward conditions that make up life, rather than the inner. External reform and environment are given the place of preeminence, and regeneration is minimized. The present life is emphasized until the future is somewhat forgotten. Group life is stressed more than personal character building. Social reform and social service are the great ideas. They would almost believe that society is inevitably to grow better. To them the social gospel is practically the only gospel. The inherent goodness rather than the inherent badness of human nature is exalted. Conversion, personal salvation and the activities seeking to bring these about are discounted.

One whose primary interest is in this view of the gospel expressed it this way: "We mean by the social gospel the influence of the group. The power of the evangelist is quite as much due to the social

group in the church or tabernacle as to his message. What men need to be saved from is physical limitations, ignorance, and bad environment. First remove the conditions that make men sinners." And another suggested that people do not need the second birth so much as they need to be born right the first time. Here the social element in Christianity is about all there is to it.

3. *Middle ground.*

A third group stands between these extremes. It partakes somewhat of the nature of both. It is a mediating view. It believes both in personal regeneration and in social reform. It says that while people are being regenerated within, the environment without should be so transformed that it may be as nearly as possible conducive to the new life within. In other words, internal and external conditions should be made harmonious. So we should work both on the individual and his environment if the best results are to follow.

As one expressed it, "We believe that the soul of all improvement is the improvement of the soul. We believe the world will never be saved by social reform, by hygiene, by soup kitchens, or by modern plumbing. It will be saved only as individuals are saved, that is, transformed in purpose and allegiance and made partakers of the divine nature. But as no man can breathe in a vacuum. . . . (so) an anti-Christian society will poison and suffocate the individual Christian. We need not only good men but good relations between men, and without such relations the individual Christian will shrivel. Hence the church has a vital concern with the reconstruction of the social order." Or, as another has said, "The Kingdom of God is a great comprehensive ideal. It is a personal good and a social state. It is a good in time, and it is no less a good in eternity. It is the reign of God in men, over men, and through men.

It includes the whole life of man." This very well sets out the fact of the social side of Christianity.

THE SOCIAL ELEMENT IN CHRISTIAN EXPERIENCE

1. *Its mediation.*

The *experience itself* is socially mediated. God might have chosen to deal with men only directly and entirely apart from human instrumentality but he did not do so. Rather he works through others. "Ye shall be my witnesses," said Christ (Acts 1: 8). And Paul states, "Belief cometh of hearing" (Rom. 10: 17); and "How shall they hear without a preacher?" (Rom. 10: 14). Christian experience comes from God to man by way of others and is thus to a certain degree a social affair.

Not only is it necessary that the experience come to us through others but it is also true that the *inspiration* to it arises that way. We get our first inclinations to Christianity through the lives and teachings of others. It may be a parent, Sunday school teacher, or friend, but it is at least someone else. Starbuck¹ states that 56 to 60 per cent of the conversions he investigated were influenced by objective forces such as example, imitation, and social pressure. Our environment inclines us to or from Christ. Even Christ could do no mighty works in some places because of unbelief.

The *quality* of the experience is also in a large measure socially determined. Not all conversions are ideal as to what is involved in the experience. If a person grows up in a community where the church members consider dancing legitimate, then conversion will not involve an attitude of antipathy to it such as would be true in a community where it is barred by church people. The same also is true of drinking and other questions. The environmental

¹*Psychology of Religion*, p. 54.

ideal determines the quality of conversion. Much regarding it is thus socially mediated.

The very *possibility* of it depends on the permission and protection granted by the state as an agency in the social order. The type of preaching that leads to conversion has been forbidden in parts of Russia at various times, so the social environment there practically precludes the experience. Revivals have been prohibited among the soldiers in camps in our own land, and hence the conversion experience has been handicapped. So personal Christian experience in its best sense comes only through the right kind of social order. It is socially mediated to men.

2. *Its Nature.*

The social side of Christianity is involved in the very nature of Christian experience. On the one hand it induces to a relation with God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22: 37). This involves an outward relationship as well as an inner state of heart and life. It is to that extent social and objective in character for God is a personal Being.

But it is more than a change of relation to God. Man is fundamentally and inescapably a social being. There are instincts that necessarily ripen into social relationships. For conversion to mean anything at all it must mean that these social instincts are Christianized—that man is converted in his relations to others. We are converted as social beings as well as individual selves. This is something of what Christ meant when he added the second part of the commandment, "and thy neighbor as thyself." It is what Paul meant when he said, "The whole law is fulfilled even in one word, this, 'Thou shalt love thy neighbor as thyself'" (Gal. 5: 14). And John stated it thus, "If a man say, I love God, and hateth his brother, he is a liar" (1 John 4: 20). Starbuck says, regarding conversion, "It is primarily an unselfing

. . . the readjustment to a larger spiritual environment.”¹ John Wesley once said, “The Bible knows nothing of a solitary religion.” Henry C. King states, “Religion is . . . knit up with . . . all human relations . . . and tendencies and strivings, inextricably involved in them all. And we shall look for its glory not in a majestic isolation, but rather in its ability to permeate and dominate all life.”² “The real danger is that we will come to think that we can serve God without devoting our lives to our fellow-men,” says Richard T. Ely.³ Christian experience is a social affair.

3. *Its development.*

People are not born full-grown into the kingdom of God any more than they are into the natural life. Growth is always necessary. This is true in the plant, animal, human, and spiritual kingdoms alike. The heights of heaven are not reached by a single bound. “First the blade, then the ear, then the full corn in the ear,” is ever nature’s way. One is a babe in Christ before he comes to the fulness of the stature of Christian manhood. The sincere milk of the word must be taken before the strong meat of the gospel can be used. Christian experience must be cultivated if a fully developed Christian life is to result.

In this growth and development of the Christian experience the environment plays a large part. This is just as true in spiritual affairs as it is in natural. Miasma is not conducive to health nor a vacuum to growth. The young Christian turned loose in an environment of saloons, gambling dens, dance halls, and other places of vice, will have a hard time developing the Christian experience acceptably. The influence of evil associates and vicious surroundings cannot be fully estimated. No life can be quite free

¹*Psychology of Religion*, p. 145, 153.

²Quoted by Batten in *The Social Task of Christianity*, p. 75.

³*Social Aspects of Christianity*, p. 17.

from the influence of its companionships. A good religious environment is needed for the right kind of life. This means that Christian people cannot afford to be indifferent to their surroundings, but must work to make them as good as possible. Social reform clears the way for the Christian life.

Not only does the development of the Christian experience require a good environment; it requires also activity. The body or the mind left unused fails to develop. So it is with the character. Carlyle said that saints are not made during sleep. Paul said, "Exercise thyself unto Godliness" (1 Tim. 4: 7). Christ states, "Whosoever would save his life shall lose it; but whosoever shall lose his life for my sake the same shall save it" (Luke 9: 24). "To seek to save oneself by oneself," says Dr. Batten "and for oneself was to lose oneself."¹ We are developed as Christians in proportion as we get into the activities of life. Strength comes through service. And this service means working for the uplift of the social order, for we can serve God only through serving men. The ideal situation for the growth of Christian character is not in a monastery withdrawn from the currents of life, but rather amidst the crowds of sinful people engaged in the conflict with evil.

SOCIAL ASPECTS OF KINGDOM CITIZENSHIP

1. *The nature of the kingdom.*

There have been and are many different views of the kingdom. All have their elements of truth. Most have certain weaknesses. We will notice some of them.

(1) *Inadequate views.* One of the views prominent in Judaism and more or less evident among many Christians is what may be termed the *political* conception. It grows somewhat out of the old idea of the theocracy with rulers directly appointed by

¹*The Social Task of Christianity*, p. 77.

Jehovah. More particularly it is the idea of a world empire centering in Jerusalem, with Christ at the head, and his people in control. Many, both among Jews and Christians, have this view.

Naturally such a conception does not cause the average Christian to feel much responsibility. It is too civic, temporal, and materialistic in nature. It puts too much emphasis on a geographical, visible, present, world order. It presents, as Dr. C. S. Gardner says, "A political world-order with Jerusalem as its capital and the Jews as a preferred and ruling class."¹ This hardly carries over the full and permanent view of the rule of Christ.

Another is the *ecclesiastical*. It arose early in the Middle Ages. It sought to identify the kingdom of God with the visible church and to make the membership identical. Augustine stressed this idea and the Roman Catholic Church has fostered it. There are others besides the Catholics who hold to it and substitute the term "God's family" for what we ordinarily speak of as God's kingdom. They feel that the parable of the drag-net does not harmonize with the ordinary view of the kingdom.

This conception, however, is evidently too narrow, superficial, and institutional to harmonize with all of the scriptural descriptions. It tends too much toward salvation through an institution and hence through sacraments. It exalts the agency above the end, and leads many to feel that practically the whole of Christian service is rendered within the walls of the church house. It is not sufficient.

There are some who make the kingdom of God almost altogether an *individualistic* affair. Its life is that of the inner experience of the soul. Much emphasis is placed on the subjective element and on introspection. The scriptural statement, "The kingdom of God is within you," is central in this concep-

¹*Ethics of Jesus and Social Progress*, p. 63.

tion. It identifies the kingdom and its activity with the inner life of the soul.

This view has led to the feeling that the best thing to do is not to try to right the wrongs around one but rather to get away from them. The life of the monk, the hermit, and the extreme mystic has been the natural result. It is felt that association with, and activity in the affairs of the world are contaminating and to be avoided. It results in a disregard of social service even if one does not withdraw from society.

Naturally it is too individualistic, subjective, and private in its nature. It leads toward the cloistered rather than the aggressive life. It does not harmonize with Christ's practice of helping the poor, the blind, the imprisoned, the sinful. Nor does it fit in with the needs of life.

Many think that the kingdom is altogether a *future* affair, yet to be established. According to this view, it is in no real sense a present fact. This view comes in part from the future element in the parables on the kingdom in the thirteenth chapter of Matthew. Some also have taken the statement, "Thy kingdom come," in the Lord's prayer, to mean that it is not already here, else Christ would not pray for it to come. This idea is closely connected with certain views regarding the millennium, and also is related to the political conception of the kingdom.

This view tends to identify it with the life that is to be rather than the life that now is. Putting the matter entirely in the future, it would naturally cause one to be rather indifferent to the order of affairs that now exists. The individual thinks of himself rather as a pilgrim and stranger here, and feels that this world is not at all his home. Of course, he will have little to do in improving it. It does not harmonize with the scriptural statement that the kingdom is in our midst.

(2) *Facts regarding it.* It is a *present* reality. The kingdom of God is a fact here and now. People have been and are entering into it. John the Baptist said, "The kingdom of God is at hand" (Mark 1: 15). Christ stated, "The kingdom of God is within (in the midst of) you" (Luke 17: 21); and "Seek ye first his kingdom and his righteousness" (Matt. 6: 33). Paul said, "God hath translated us into the kingdom of the Son of his love" (Col. 1: 13). It is evident then that it is not simply a future matter. It is here now and related to the life that now is. This means that its members are to be concerned at the present and in the environment in which they live about the responsibilities of citizenship in it. For we are in reality citizens of two worlds, and have obligations to both.

It is a *future* realization. While the kingdom is a present reality, yet it is also in a true sense future, i. e., as to its consummation. Just as one is a Christian and at the same time growing toward perfection as a Christian, so the kingdom exists and yet is growing toward perfection. It has not reached completion yet. The Saviour taught his disciples to pray, "Thy kingdom come." And John shows us the final consummation of all things when, "The kingdom of the world is become the kingdom of our Lord and of his Christ" (Rev. 11: 15). Dr. J. M. Barker puts it thus: "The kingdom, like the grain of mustard seed, begins imperceptibly, and through its unobtrusive and continuous influence in society, grows until it becomes a conquering power in the world and finally reaches a state of heavenly perfection."¹ And it is our business to help bring about this end.

It is *subjective*. It is the rule of God in the heart and life of man. It is a spiritual realm. It has to do with the instincts, impulses, emotions, interests, ambitions, and motives of the individual. Paul said, "The kingdom of God is not eating and drinking,

¹The Social Gospel and the New Era, p. 8.

but righteousness and peace and joy in the Holy Spirit" (Rom. 14: 17). Christ, in describing the conditions of entrance into the kingdom, said, "Except one be born anew (from above) he cannot see the kingdom of God" (John 3: 3). First of all and primarily the kingdom of God is a subjective and spiritual affair having to do with the inner life. The seat of God's throne is the human heart, love is the scepter of his rule, conscience the monitor, and the making of character the chief end. It is through this reign within that "the anarchy of warring impulses, lusts and passions is reduced to order."¹

It is *objective*. If the kingdom of God is subjective, it is also objective, for man is a social being. He has not only inner experiences but outer relationships and obligations. A Christianity that does not issue in conduct does not mean much. To rule in the individual life involves governing it in relation to others. So the objective side is necessarily involved. As Dr. C. S. Gardner says, "The concave and convex surfaces of a hollow sphere are no more inseparably related and invariably proportioned to one another than the inner individual and outer social spheres of human life."² Or, in the language of Dr. Richard T. Ely, "It is the mission of Christianity to bring to pass here a kingdom of righteousness and to rescue from the evil one and redeem all our social relations."³ The parable of the leaven in describing it, and the problems of the rich man, fornicator, etc., in entering, reveal its social nature.

It is a *comprehensive* ideal. As to time it includes both the present and the future. "These three aspects of the kingdom as present or actual, progressive or growing, and apocalyptic or future, are not incompatible, and must be combined in any comprehensive conception of the kingdom," says Adams.⁴

¹Vollmer, *New Testament Sociology*, p. 52.

²*Ethics of Jesus and Social Progress*, p. 65.

³*Social Aspects of Christianity*, p. 53.

⁴*Handbook of Christian Ethics*, p. 67.

As regards the individual, it includes the physical, intellectual, social and spiritual aspects of life. It takes in all of life and action. As regards the institutions of the social order, it includes the home, the church, the school, and the state. All, if rightly used, are agencies for bringing in the kingdom. It is the goal toward which all rightful lives move. As Dr. Barker says: "It is as broad and comprehensive as the eternal purpose of God for man." "The idea of the kingdom is not to be restricted to character, nor to a political kingdom, nor to the church . . . nor to heaven itself. It is all-inclusive."¹ Or, as Dr. Batten says: "The kingdom of God is a great social synthesis which includes the whole life of man, spiritual, moral, mental and physical; its field of manifestation is man's personal, family, social, political and industrial relations, it finds its final consummation so far as this world is concerned in a righteous and brotherly society on earth . . . ; it means a perfect man in a perfect society."²

2. *The duties of its citizens.*

(1) *Conform to its standards.* Just as one cannot be a respectable member of the present social order who does not conform to its standards of life, so neither can he be of the kingdom of God. As its citizens we should live on a plane commensurate with its dignity. Paul exhorts the Philippians (3: 20) to walk worthily for "our citizenship is in heaven."

On the one hand this means that we should refuse to do those things that will hinder the best development in our own lives, or through example handicap the lives of others. It means refraining from both private and public sins. We should seek to glorify God in the body and even refuse to eat meat if it cause our brother to offend. In other words, the citizen of the kingdom should refrain from all con-

¹*Social Gospel and the New Era*, p. 12.

²*Social Task of Christianity*, p. 69.

duct that is questionable or will bring reproach on the King.

On the other hand it means that we will seek to develop those graces characteristic of a kingdom citizen. This means love, joy, peace, sympathy, guiltlessness, kindness and the like. It means a body pure and clean as a tabernacle for the spirit; a will submissive to the will of the King; conduct in personal, domestic, business, church, and civic life befitting a child of the King.

(2) *Support its institutions.* One cannot be a true citizen of the kingdom without supporting its institutions. Loyalty to the King demands that we stand behind the agencies for carrying forward the work of the kingdom. This includes support of the home, and opposition to any and all influences that would tear it down. It means loyalty to the church and the things for which it stands, in money, in word and in activity. It involves standing behind the state in the paying of taxes, enforcing of laws, and electing good people to office. It means loyalty to the school whether under private, denominational or state auspices. Such support of the agencies of the social order, which are also instruments of the kingdom when rightly used, brings the Christian to the heart of social service. And it is a part of the gospel of Christ. No advocate of free love, anarchy, or the abolishment of the churches can be a genuine citizen of the kingdom. Loyalty to all of the institutions and agencies of the kingdom is involved in true citizenship.

(3) *Participate in its activities.* Viewed from one angle this means *removing the handicaps* to right living. It includes getting the individual freed from evil influences and started on the high road toward a good life. It consists also in seeking to remove the handicaps of physical defectiveness, mental deficiency, and bad environment. In other words, it includes the elimination of all personal and environmental

handicaps to life. It seeks to lift the submerged group and give all a fair chance. Much of Christ's activities were in this field. The greater number of his miracles dealt with healing physical and moral maladies. Rescue and reform occupied a large part in his program. Removing the individual and social handicaps to right living constitutes a large part of it still. Social amelioration will ever be prominent in our task. "Pure religion . . . is to visit the fatherless and widows in their affliction" (James 1: 27). And this evidently includes the needy in all lines. Service to the hungry, thirsty, stranger, naked, sick, and imprisoned will constitute the basis of reward in the Judgment according to Christ. We are not only to take care of the man who fell among the thieves but also rid the Jericho road of them.

Viewed from another angle it means a positive activity for *developing Christian life* and character. This begins, of course, in bringing individuals into fellowship with the King, or expressed in theological terms, "regeneration." This means personal soul-winning. "I am astonished . . .," says Harold Begbie, "that legislation should be so foolish as to attempt to do laboriously by enactments, clemency, and law, what might be done instantly and easily by religion."¹ But more than this, it includes all those activities necessary for the full-rounded development of every life. "The soul of all culture is the culture of the soul." Character development is the big task in kingdom life. This includes the physical, intellectual, moral and spiritual growth of the individual. It involves the activities of the parent, teacher, financier, physician, churchman and statesman. "I came that they may have life and may have it abundantly" (John 10: 10).

¹*Twice-Born Men*, p. 280.

TOPICS FOR FURTHER STUDY

1. Give scriptures for the different views as to the social element in Christianity.
2. Does conversion necessitate a changed attitude to others?
3. Can one live a Christian life apart from others?
4. Give a definition of the kingdom of God.
5. Is the state a part of the kingdom?

BIBLIOGRAPHY

Johnson, *The Social Gospel and Personal Religion*.
Gardner, *The Ethics of Jesus and Social Progress*.
Barker, *The Social Gospel and the New Era*.
Vollmer, *New Testament Sociology*.
Starbuck, *The Psychology of Religion*.
Adams, *Handbook of Christian Ethics*.
Ely, *Social Aspects of Christianity*.

CHAPTER IV

BIBLICAL EXAMPLES OF SOCIAL SERVICE

Truths are taught by example quite as effectively as any other way. And nothing is more noticeably exemplified in the Bible than the social phase of the gospel. In almost every prominent character in both the Old and New Testaments the social emphasis stands out. Dr. Charles F. Kent even suggests, "The great prophets and founders of Judaism and Christianity were above all else social teachers and reformers."¹ We shall not attempt to study all of them, but notice typical characters in different periods of biblical history. We shall here see the social emphasis not only in theory but also in action.

MOSES, THE LEADER

Moses' activity, according to Ussher, began about the beginning of the fifteenth century before Christ. It was centered in Egypt and the migration from there to Palestine. As we shall see, much of it had to do with the social problems of the times.

1. *The social situation he faced.*

The Hebrew settlers in Egypt had prospered and multiplied until they formed a colony of at least three-quarters of a million, according to Dr. W. M. Taylor.² Naturally they constituted a problem in the eyes of the king. He did not know but that they might rise up against him, or more serious still, join his enemies in case of an invasion. They had become a problem.

¹*Social Teachings of the Prophets and Jesus*, p. 5.

²*Moses the Lawgiver*, p. 9.

Also the government had become self-centered and high-handed. The king, Rameses II, had almost unlimited power. He had an insatiable desire to build many and great memorials to himself. Combining these two, it is easy to see the oppression that would result. He put all Egypt to work to build memorials to satisfy his ambition and exacted as high as twenty per cent of the agricultural products as taxes to support the enterprises. Thus he controlled industry.

So the Hebrews were drafted into royal, industrial service of the severest sort. Over them were tyrannical taskmasters. Their lives were made miserable. "The Egyptians made the children of Israel to serve with rigor, and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field" (Ex. 1: 13, 14). They became a nation of slaves, and as Charles R. Brown says: "They showed the service stripes of enonomic slavery upon their faces and upon their hearts."¹ Life was an intolerable burden. "Cruel bondage" and "anguish of spirit" are the biblical pictures (Ex. 6: 9).

2. *His premature effort at reform.*

It was in the midst of this situation that Moses grew up. Looking out upon these scenes from his position in the royal household, his heart burned within him. He could not stand to see his people endure such suffering. Something must be done to relieve the situation. In this frame of mind, he saw one day a tyrannical overseer beating one of his own people. It was too much for him. He killed the man and hid his body in the sand. For this he had to flee to Midian. Perhaps his rash act increased the burden of his people. At least it did not get very far, as efforts at reform by force and violence never do. But it showed his interest in the welfare of his people.

¹*Social Rebuilders*, p. 14.

3. *His deliverance of the slaves.*

During his enforced sojourn in Midian he had a chance to see things in perspective. As he meditated on the wrongs being done his people, he realized more keenly than ever their need for deliverance from oppression, and also that it must be done by getting them out of Egypt. God had said, "I have surely seen the affliction of my people that are in Egypt and have heard their cry by reason of their taskmasters . . . ; and I am come down to deliver them out of the hands of the Egyptians, and to bring them up out of that land unto a good land" (Ex. 3: 7, 8).

So he returned to begin the deliverance of his people from industrial bondage. Perhaps, as has been said, he was yet "on the blacklist of the Egyptian secret service." He gathered the people together, laid his plans before them, made his requests of the king, and by a series of miracles marched the Hebrews rapidly out of Egypt across the Red Sea and on their way to the promised land. It was one of the greatest feats of statesmanship and military leadership ever accomplished. He was truly the "labor leader who freed the slaves."

4. *His leadership of a nation.*

Moses' work was not done when he got the people out of Egypt. They must be led through a difficult country, settled in Palestine and organized into a nation. His first work was to give them a code of laws, and this he did in the greatest system of jurisprudence ever given—the basis of all legal systems since. Also he was the interpreter of the law, combining the judicial with the legislative function, and settling their disputes. And, too, he had to serve as executive, guiding the nation through the forty years of wilderness wandering, and preparing the people to enter and occupy Palestine. He led a group of captives out and started them well on their way to become the greatest nation of antiquity.

No single individual ever did more for the social order than did Moses, the statesman, general, law-maker and executive. Prof. Charles F. Kent says: "Moses is the first man in human history with a well developed social consciousness. . . . He stood up single-handed against Egypt's mighty industrial system."¹ And Dr. John Lord concludes: "He is the most august character of antiquity, having done more for his nation and for posterity than any ruler or king in the world's history."²

ELIJAH, THE REFORMER

His work was in Israel and he appeared on the scene of action near the close of the tenth century before Christ. Little is known of him before. The Bible calls him the Tishbite. He seems to have been born and reared in Gilead, east of the Jordan. Apparently he was strong of stature, rough in appearance, simple in life, without professional training but of a rugged character and fearless courage. He has been called "The prophet of fire." Dr. John Lord says: "He was sent by the Almighty to deliver a special message of reproof and correction to wicked rulers."³ His mission was that of a reformer.

1. *Bringing the nation to its knees.*

It was one of the darkest times in the history of Israel. The nation had gradually declined since the days of Solomon. The climax was reached in Ahab, a wicked and weak-kneed king. He had been married by his father to the cunning Jezebel, the daughter of the king of Tyre, in order to have that country's friendship, and open the ports of Phoenicia. She was one of the worst characters in history and Ahab was under her thumb. She was the incarnation of pride, ambition, selfishness, sensuality and cruelty. Idolatry reigned, morals were corrupted,

¹*Social Teachings of the Prophets and Jesus*, pp. 7, 9.

²*Beacon Lights of History*, Vol. I, pp. 97, 130.

³*Ibid.*, p. 295.

and the national life debased. "The cup of their iniquity was now full, and Elijah was sent to wreak the divine vengeance upon the guilty nation."¹

His first work was to bring the nation to its knees through drought and famine. He appeared before Ahab as a messenger from Jehovah, and told him that because of his sin, there would be no rain for many days. The drought came, the fields were parched, the brooks dried up, and famine stalked everywhere. The nation was brought to its knees. Meanwhile, Elijah had fled to the brook Cherith, where the ravens fed him and the widow divided with him her last meal.

2. *Destroying the inspirers of evil.*

It was not enough to bring the nation to its knees. The sources of evil must be removed. Jezebel had imported 400 priests, who ate at her table, in Jezreel, and 450 more in Samaria. The altar to Jehovah had been torn down and those of Baal set up instead. Idolatry in its worst form—the worship of the forces of nature—had been introduced. The king and queen had an ivory palace at Jezreel with parks and gardens, and lived in luxury and vice. The licentious king left seventy children. Error was on the throne and the national life was corrupted at the fountain head. The prophets had fled the country.

Elijah must purify the fountain. To do it he must destroy the false prophets—the inspirers of evil. To do this he must have backing. To secure backing, he must win the test. It was on Mount Carmel. The king and about 400 false prophets were on one side and the lone prophet on the other. Jehovah and Baal were to be tried out. The altar was prepared. After a day of wailing and tearing of flesh the sacrifice was unconsumed and Baal's prophets ceased. Elijah prepared his sacrifice, called upon Jehovah, the sacrifice was consumed, the people cried, "Je-

¹Wharton, *Famous Men of the O'd Testament*, p. 226.

hovah is God," and flocked to his side. Now he had the needed support and destroyed the false prophets, the debasers of national life.

3. *Defending the people's rights.*

Naboth, a private citizen, owned a vineyard near the palace which Ahab wanted for a flower garden. The king offered to buy it, but it was a family heirloom, and Naboth refused to sell. The king was peeved, and went to his room and pouted. The queen learned of the trouble and devised a diabolical scheme to remove it. Since the property could not be taken by force she would have Naboth accused of treason, executed, and the property confiscated by the state, according to custom. The deed was done at night, and she walked in and said to her husband, "Arise, take possession of the vineyard. . . . Naboth is . . . dead" (1 Kings 21: 15). Thus were the people's rights trodden under foot.

At this crisis Elijah appeared. As the king rode triumphantly the next morning at sunrise to take possession of the vineyard, Elijah greeted him at the gate with: "In the place where dogs licked the blood of Naboth, shall dogs lick thy blood," and "The dogs shall eat Jezebel by the rampart of Jezreel" (1 Kings 21: 19, 23). "He went to play with his flower garden like a child with a new toy and he had his death warrant read to him."¹ And so it developed when Jehu came to the throne. Ahab was slain and the dogs licked his blood. Jezebel was thrown from an upper window and the dogs consumed her, excepting the bones of her feet and hands, and her skull. Thus were the people's rights vindicated.

So Elijah, one of the first and greatest of democrats, wrought social reforms. He stood for morality and the people's rights. "He was the tribune of the people, the first great commoner proclaiming his

¹Brown, *Social Rebuilders*, p. 59.

message from on high that 'the welfare of the people is the highest law of the land.' "¹

ISAIAH, THE STATESMAN

Passing to the latter half of the eighth century and to Judah, we come to one of the greatest statesmen of Judaism. During this same century, Amos and Hosea were prominent in social reform in Israel, and Micah in Judah. Little is said in the biblical record regarding Isaiah. He belonged to the upper class, lived in Jerusalem, and, as someone has said, "on Fifth Avenue." He was possibly related to the family of David, was well educated, had access to the royal court, and knew the customs of fashionable society. He was a plain man with high ideals, somewhat as Gladstone or Bryan. Dr. T. G. Soares thinks he was "probably the most brilliant orator in the great galaxy of the Hebrew men of eloquence."²

1. *His appeal for internal reform.*

Uzziah's reign of over half a century brought great prosperity. The capital's fortifications were strengthened and the nation's borders extended to the western plains. Commerce was established with Arabia and Africa. Foreign products, ideals and customs flowed in with their corrupting influences. Luxury, vanity, debauchery, vice and social injustice flourished. People thought they could "couple together worship and wickedness and get away with it." It was a time of national degeneracy and has been characterized by these terms, "inwardness, outwardness, worldliness and rottenness."

Into this time of national darkness Isaiah came as a shining light. With courage and power he preached against the social evils of the day. He was a real political preacher. He denounced the leaders and princes who lived off the spoils of the poor

¹Brown, *Social Rebuilders*, p. 57.

²*Social Institutions and Ideals of the Bible*, p. 237.

instead of protecting them. He spoke against the jurist who sold justice and honor for money. He opposed the land monopolist who joined house to house until there was no room for the small farmer. He cried out against luxury, intemperance, vanity, extravagance, and even fashion. He was a typical preacher, speaking against the social evils of the day, and was one of the first great opponents of injustice, class legislation, and intemperance.

· 2. *His advice in international affairs.*

The first important occasion was when the combined forces of Israel and Syria invaded Judah, slew more than 100,000, captured twice as many more and threatened Jerusalem. Ahaz sought help from the Assyrian king (Tiglath Pilezer II). Isaiah earnestly advised against it, telling him the king of Assyria would prove "a razor to shave but too clean his desolate head," and that these two smoking fire-brands were burned out anyway. His policy was to avoid entangling alliances.

His advice was rejected, a present sent to the Assyrian king, and servitude promised. Judah became subject to Assyria, and heavy tribute was exacted. At one time it was so severe that King Hezekiah had to take the gold off the doors and pillars of the temple in order to pay the tribute.

In the extremity, Egypt offered assistance but Isaiah counselled against it or any revolt. He felt that the promised servitude had better be fulfilled. He even went about Jerusalem barefooted and clad in the single garment of a slave to show the people how they would have to dress if Assyria took them captive. But the king revolted anyway.

Seeing their wickedness he also warned the surrounding nations of their downfall; Ephraim, Babylon, Moab, Egypt, Tyre, and others came within the scope of his warning. To impress Judah of her coming downfall, he named one of his children, "spoil

speedeth, prey hasteth," and to show their return he named another "a remnant shall return."

3. *His vision of the ideal state.*

Out of the ruins of Judah and the other nations he could see growing up a more glorious kingdom, social and religious in its nature. In it peace, justice, and righteousness will prevail. "The wolf shall dwell with the lamb. . . . The sucking child shall play on the hole of the asp. . . . They shall not hurt nor destroy in all my holy mountain" (Isa. 11: 6, 8, 9). "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 4). This is the ideal social order toward which all humanity moves, but all too slowly. It was Isaiah, the great statesman of Judah, who pointed the way toward this federation of the world. And it is the tragedy of civilization that our nation turned back from its supreme opportunity to help achieve this end.

NEHEMIAH, THE RECONSTRUCTIONIST

We pass now beyond the downfall of both Israel and Judah and the return from captivity, and observe a social worker in the process of reconstruction. It is about the middle of the fifth century before Christ. Nehemiah is the leader in this work.

1. *The situation.*

Long before, Nebuchadnezzar had conquered Judah, torn down the walls, destroyed the temple, and carried the people captive to Babylon. For a long time the city was left desolate. Then Zerubabel led a group of the Jews to return to Jerusalem and undertake the rebuilding of the temple, but they became discouraged and quit. Later, it was finished and dedicated. Ezra led in some social reforms.

But great desolation remained. The walls were down, the city was unprotected, industry was discouraged, and many evils existed. The situation was somewhat like that of Belgium after the recent war. Oppression, poverty and discouragement prevailed. The process of reconstruction yet remained. While serving as cup-bearer of the king of Persia, Nehemiah learned of the distressing conditions, his heart was moved within him, and securing appointment from the king, and letters from the governor beyond the river, he set out for Jerusalem.

2. The rebuilding of the walls.

Arriving at Jerusalem, Nehemiah made a survey of the conditions—a good way to begin. This was done at night so that no curiosity was aroused. He found the walls down, the gates gone, rubbish in the streets, and general deterioration. He immediately formulated his policies, stirred up the people for the task and organized the forces for the work of rebuilding.

Two things are noticeable about his policy. One is that he grouped the people so that every man built “over against his own house.” This combined public spirit with self-interest, and made every man do his best. It is fundamental in social work—a principle socialists sometimes forget. The other thing is that he coordinated the military disposition and the constructive spirit. He had each man work with one hand while in the other he held his weapon. This is a good combination.

Twice he was molested by unfriendly individuals. On one occasion he set the people on guard to defend themselves and property and no harm was done. On the other occasion he replied: “I am doing a great work so that I cannot come down” (Neh. 6 : 3). Thus he avoided an entangling alliance, and impressed the people with the importance of the work. So the walls were finished and the city protected.

3. *Reform movements.*

Several serious evils existed which needed to be corrected. One of these was *usury*. The nobles, rulers and priests exacted such high interest that some had to give up their fields and vineyards, and even their children went into bondage to pay. The moneyed powers controlled finances, sufficient food could not be secured, and the people suffered. It was unbearable. The people cried to Nehemiah for succor. He called the offenders together, reproved them, and pledged them to return the fields and vineyards and the hundredth part of the money and provinces exacted.

Mixed marriages was another evil. It brought in evil alliances and influences. The children spoke half in a foreign tongue, and half in the Jewish. Nehemiah showed how this would hurt them as it did Solomon, contended with them, reviled them, even plucked off their hair and made them promise not to marry their sons and daughters to foreigners. Thus he corrected one of their most serious evils.

Sabbath desecration was another problem that he faced. They were treading wine-presses, bringing in sheaves, and carrying on trade on the Sabbath. This meant deterioration. So he contended with the nobles and others, showed them the evils of Sabbath desecration, warned them of the results of their course and stopped the Sabbath trade. There is need for a similar reform in our land now.

Thus Nehemiah led in social reconstruction. Would that we had men of his kind today.

CHRIST, THE SAVIOUR

The time in which Christ lived was ripe for social service. The Roman empire was rotting at the heart. It is natural then that Christ would have been concerned with social problems. Some claim he was not interested in the social order and was

in no sense a social reformer. The facts, however, will not bear out this claim. Both indirectly and directly he sought to make the temporal conditions of life better. This is seen both in what he said and in what he did.

1. *His ideals of life.*

(1) *As to his mission.* In the beginning of his ministry he returned to Nazareth, stood up in the synagogue on the Sabbath and read: "He anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord" (Luke 4: 18, 19). This, Christ explained, referred to him and his mission. As his later life shows, it refers to physical and social as well as spiritual experiences. In fact, "the acceptable year of the Lord" likely referred to the year of Jubilee, when lands, debts and servants were released.

(2) *As to the evidence of his being the Messiah.* When John the Baptist sent to him from prison inquiring if we were really the Messiah, he simply referred to the work he was doing. "Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them" (Luke 7: 22). This was typical social service—the fulfilment of the declaration of his mission and the proof of his deity.

(3) *As to the duty of his followers.* When explaining the first and greatest commandment, he put duty to man along with that to God, and said: "Thou shalt love thy neighbor as thyself" (Mark 12: 31). The Sermon on the Mount (Matt. 5: 1ff) deals with social relations, touching such topics as enmity, adultery, divorce and philanthropy. The Scribes and Pharisees who devour widows' houses are

condemned. The Parable of the Good Samaritan is a concrete illustration of social service, and that of the Foolish Farmer a warning against covetous property-grabbing.

(4) *As to the basis of judgment.* In Matthew 25: 31-45 he teaches that the basis of reward and punishment in the future life will be conditioned on one's attitude to his fellows in matters that involve social service activities in the spirit of Christ. The righteous will be rewarded according to their service to strangers, the sick, the poor, and the imprisoned. And the unrighteous will be punished according to their failure to perform these functions. Social service then is vital to Christianity. Forgiveness is based on Christ's atonement. Reward grows out of service.

2. *His own activities.*

(1) *He took part in social festivities.* Christ's first miracle was performed at a wedding feast and was in part to add to the enjoyment of the occasion. He attended a dinner in Capernaum and rebuked those who censured him for eating and drinking with publicans and sinners (Matt. 9: 10-13). His habits of eating and drinking were even contrasted with the self-denial of John (Matt. 11: 18). Thus, by example, he gave his approval to a wholesome recreational life.

(2) *He cleansed the temple of corruption.* Entering the temple one day, he found it being used as a market place for selling and buying oxen, sheep, doves and other things. Grafting also was evident, for he accused them of making it a "den of robbers." Filled with indignation, he made a scourge of cords and drove them out, sent the merchandise out with them, and poured out the changers' money (Matt. 21: 12ff; John 2: 13ff). Thus he cleaned out a wicked industry.

(3) *He engaged in philanthropic activities.* All told, he performed about three dozen miracles, at

least thirty-two of which had to do with relieving the physical and social needs of the people. He stilled the storm, provided food for the hungry, healed both mental and physical diseases and raised the dead. These miracles were not mere exhibitions of his power, but rather were aimed at meeting human needs. One even had to do with getting money to pay the temple tax (Matt. 17: 24-27). And when he sent the disciples out on a tour, he charged them to "heal the sick, raise the dead, cleanse the lepers, cast out demons" (Matt. 10: 8).

(4) *He set in motion principles of social reform.* His greatest service to the social order was not in direct and immediate social reform but rather in indirect and mediate. He set in motion principles and ideals which would ultimately result in better social conditions. His emphasis on the new birth and purity of heart strikes at the root of the social evil, adultery and divorce. His ideal of neighborliness and peacemaking would undermine slavery, intemperance, industrial wrongs and war. His emphasis on mercy would result in the necessary organizations for helping the dependent, the defectives and the delinquents. Horne characterizes him "not as a social reformer but as an inspirer of social reform, as giving not a social system but a social spirit, as providing not details of practice but principles."¹

PAUL, THE MISSIONARY

1. *The fact of his social emphasis.*

It has been charged that Paul was doctrinal rather than practical in his emphasis. It is true that he was doctrinal—explaining the cardinal truths of Christianity such as the sinfulness of man and justification by faith. He emphasized personal experience very strongly. But he was also practical and social. In fact, each epistle lays down a doctrinal

¹*Modern Problems as Jesus Saw Them*, p. 62.

barrage and follows it with a practical charge. Almost no biblical writer gets closer into the lives of the people in his applications. He is certainly practical as well as doctrinal, social as well as personal, and emphasizes the present as well as the future.

It has been charged that Paul emphasized the church rather than the kingdom, and turned the current of Christianity into the channel of an ecclesiastical organization rather than that of a vital social order. It is true that he did emphasize the church, but as a means rather than an end, an instrument for carrying forward the work of the kingdom. This was true both because he was in foreign territory where an organization was necessary, and because to say much about another kingdom might have aroused in the Romans the fear of a rival government. He undoubtedly emphasized a vital social order.

2. The method of it.

It was not primarily a direct, immediate, first-hand attack on the social evils of the day such as the prophets made. It is true that he did make specific recommendation to the Corinthian Church about dealing with certain social offenders. But for the most part he did not attack social problems immediately. Going as he did into rank heathen territory, it would have been foolish to attempt immediate crusades for social reform. The situation must be prepared for such efforts.

So his efforts were mainly indirect, mediate and second-hand. He prepared the soil and sowed the seed for the social harvest. He sought social reform through individual reform. He set in motion ideals that would root out the social evils and bring a new social order. A notable case of this is that of Onesimus the slave who escaped from his master, Philemon. He did not attack slavery directly in dealing either with master or slave. Rather he

sought the conversion of Onesimus, and asked Philemon to receive him as a brother in Christ. Such an attitude would gradually bring about the abolition of slavery.

3. *The scope of it.*

Many items of personal conduct and morals were touched upon by him. He urged the Christian to be honest and tell lies no longer (Col. 3: 9, 10). He told those who had stolen to do so no more but rather to work for their living (Eph. 4: 28). He touched on such matters as eating and drinking, and showed that even this is to be done to the glory of God, as in fact, are all acts of the body (1 Cor. 6: 20; 10: 31). Personal differences should be settled privately rather than in court, and love should be the controlling motive in all relations (1 Cor. 6: 1ff.; 13: 1ff). Kingdom citizens are not to conform to worldly standards, nor is a church to keep an immoral character in its membership (Rom. 12: 1; 1 Cor. 5: 4, 5). So the qualities of a kingdom citizen are set forth.

Duties in domestic, business and civic relations are stressed also. He gives specific teachings relative to morals and divorce (1 Cor. 7: 32ff; 10: 1ff). Duties of husbands and wives, and parents and children, are given (Col. 3: 18-20). The obligations of master and servant are set forth (Eph. 6: 9; Col. 3: 22). Charity is emphasized, and he himself helped in a collection for the poor at Jerusalem (2 Cor. 9: 7ff). Obligations to the state are set forth, and rulers are recognized as deacons of God for good (Rom. 13: 1ff). So Paul would have the Christian enter vitally into social reform and help to make a social order wherein dwelleth righteousness.

The work of other characters in the Bible such as Amos, the fearless prophet of the Old Testament, and James, the practical Christian of the New, might be described but these are enough to show that the

social gospel finds abundant exemplification in the lives of biblical characters. If they are to be taken as typical, then undoubtedly kingdom citizenship involves responsibility to the social order. We are indeed citizens of two worlds.

TOPICS FOR FURTHER STUDY

1. Discuss the social work of Amos.
2. Indicate the social emphasis of James.
3. Give two other biblical examples of social service.
4. What was the primary task of the prophets?
5. What was Christ's primary motive in social work?
6. How far should the preacher today go into politics?
7. Show the similarity between biblical and modern social conditions.

BIBLIOGRAPHY

- Brown, *Social Rebuilders*.
Taylor, *Moses the Lawgiver*.
Lord, *Beacon Lights of History*, Vol. I.
Wharton, *Famous Men of the Old Testament*.
Husslein, *Bible and Labor*.

CHAPTER V

SOCIAL TEACHINGS OF THE SCRIPTURES

We have seen that the social element is involved in Christian experience and kingdom citizenship. We have seen also that it is exemplified in the lives of biblical characters in both the Old and the New Testament periods. We shall notice now some of the specific teachings both in Judaism and in Christianity bearing on various social problems. No attempt will be made to give them all. Rather only a few characteristic ones will be studied. This will give us some idea of the teachings in the Scriptures on social problems.

INDIVIDUAL

1. *The general ideal.*

The general ideal in the Bible of the individual in relation to the social order is not that of an extreme individualism which would make society an aggregation rather than a unity. Nor is it that of extreme socialism which would lose the identity of the individual in the mass. Rather it is a socialized individualism. It recognizes the individual as the ultimate unit, but also identifies his interests with those of others. In Ezekiel 18: 4 it is said: "The soul that sinneth, it shall die," and in Romans 14: 12, "Each one of us shall give account of himself to God." So the individual is recognized. Yet almost in the beginning of the Bible, the question is raised by Cain, "Am I my brother's keeper?" (Gen. 4: 9.) The Saviour said: "Ye are the salt of the

earth . . . the light of the world" (Matt. 5: 13, 14), and Paul stated: "None of us liveth to himself and none dieth to himself" (Romans 14: 7). In Leviticus 19: 18 and Mark 12: 31, it is said: "Thou shalt love thy neighbor as thyself," and Deut. 10: 19 declares: "Love ye therefore the sojourner or alien." Thus the idea of socialized individualism is presented. Society exists for the good of the individual and the individual must seek the good of others as well as his own.

2. *Physical life.*

Health and a good body are emphasized. One cannot be a good citizen without this. And it has to do clearly with the present life. Extensive directions relative to food and hygiene are given. For example, in the twelfth and fourteenth chapters of Deuteronomy detailed instructions are given relative to the kinds of food to be eaten, and the conditions under which it is to be prepared. Specifically, swine may not be eaten because it is "unclean to you"; "ye shall not eat the blood," and "ye shall not eat of anything that dieth of itself." Paul said: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31).

Furthermore, *personal purity* and freedom from social vice are enjoined. One of the commandments stated, "Neither shalt thou commit adultery" (Deut. 5: 18), and various admonitions are given relative to the relations of the sexes. In Proverbs there are warnings against the harlots, and it is said (Prov. 7: 27), "Her house is the way to Sheol." Hosea showed (4: 11; 9: 11; 4: 14) that harlotry had destroyed the understanding, prevented race propagation, and brought the people to ruin. Christ insisted that looking on a woman lustfully is committing adultery in the heart, and Paul said: "Glorify God therefore in your body" (1 Cor. 6: 20).

Temperance is required also. This would preclude the use of stimulants and narcotics. Lev.

10: 9 states: "Drink no wine nor strong drink." In Proverbs 20: 1 it is said: "Wine is a mocker, strong drink is a brawler, and whosoever erreth (reeleth) thereby is not wise." Isaiah pronounced war on those who "rise up early in the morning that they may follow strong drink; that tarry late into the night till wine inflame them" (5: 11). Christ warned against "surfeiting and drunkenness" (Luke 21: 34), and Paul said that drunkards cannot inherit the kingdom of God (1 Cor. 6: 10).

3. *Social life.*

Recreational and social activities are encouraged. The feasts had in them the social feature, as in tabernacles where all gathered and were to "rejoice in thy feast." Nehemiah told the people to "mourn not nor weep . . . to your way eat the fat and drink the sweet" (Neh. 8: 9, 10). Zechariah pictured the city "full of boys and girls playing in the streets thereof" (Zech. 8: 5). Christ came "eating and drinking," attended a wedding feast, performed his first miracle there, and associated with publicans and sinners in a social way. And Paul used the figure of the race-course as an illustration.

On the other hand, Isaiah (3: 16-24) warned against the women who give themselves over to the vanities of social life, walking "with outstretched necks and wanton eyes . . . mincing as they go," wearing gaudy apparel, and "tinkling ornaments." Paul said: "She that giveth herself to pleasure is dead while she liveth" (1 Tim. 5: 6), and warned against gaudiness.

Right relations to others are urged. Moses warned against bearing false witness and covetousness, making these two of the ten commandments. The Old Testament prophets, particularly Isaiah, Amos, Hosea and Micah, spoke out against false weights and measures, oppression of the poor, and land monopoly. In Proverbs much is said about dishonesty in business, seeking vengeance,

stirring up strife, and a lying tongue. Everything that would create discord and an unsocial attitude is everywhere discouraged.

On the contrary, social virtues must be cultivated. Loving one's neighbor as himself is put as the second part of the first commandment, and peace-making ranks high among the beatitudes. We are to love as brethren; and be humble-minded; keep the tongue from evil and the lips from guile; in honor prefer one another; look not on our own things but on those of others, and do as we would be done by.

This obligation to fair-dealing and good will is to be universal. It is to transcend class, creeds, financial and cultural standing, even races and colors. Moses enjoined to love the sojourner or alien, and said: "Ye shall have one manner of law as well for the sojourner as for the homeborn" (Lev. 24: 22). The heart of the book of Jonah is God's rebuke to him for his attitude toward the inhabitants of Nineveh. Christ showed through the Parable of the Good Samaritan that one's neighbor is any one who has need of one's services. "God showed," said Peter, "that I should not call any man common or unclean" (Acts 10: 28). And Paul said: "I am debtor both to Greeks and to Barbarians" (Rom. 1: 14).

DOMESTIC

1. *Marriage.*

Not a great deal of teaching is given on the subject of marriage so far as the qualifications for it, and the age and conditions under which it may be entered into, are concerned.

For one thing, it is recognized as *the normal state* of adults. In fact, the only justification for breaking up one home is to form another. "Therefore shall a man leave his father and his mother" (Gen. 2: 24). This truth is re-emphasized both by Christ

and Paul (Matt. 19: 5 and Eph. 5: 31). Even Paul's seeming discouragement of the marriage state (1 Cor. ch. 7) is not really a general one. Rather it is in order to give more individual attention to Christian work.

Polygamy is recognized, though not commended, in the Old Testament. We find Abraham, the father of the faithful, with a plurality of wives (Gen. ch. 16), and Jacob even had two sisters as wives at one time (Gen. ch. 29). Much domestic jealousy and strife grew out of this, and monogamy came to have a strong emphasis in the Old Testament and predominated in the New. In fact, polygamy, like certain grounds for divorce, was tolerated rather than commended.

Some things are said about *the range* within which we should marry. In Deut. 7: 3 the Israelites are forbidden to let their sons and daughters marry into seven surrounding nations, in order to prevent foreign influences. Ezra and Nehemiah had to correct the evils of mixed marriages. In Numbers 36: 6ff the requirement is laid down that marriages be made within the tribe so as to prevent tribal fusion and complication. Paul seems to intimate in 2 Cor. 6: 14 that the believer should not marry the unbeliever, though in 1 Cor. 7: 10-12 he says that if such marriages are made, they should not be broken on that account. Christ said (Matt. 5: 32) that the guilty party in a legitimate divorce commits adultery by remarrying.

2. *Divorce.*

This is more specific. In the *Old Testament* rather liberal provision is made for divorce. In Deut. 24: 1 it is said: "When a man taketh a wife, and marrieth her, then it shall be, if she find no favor in his eyes, because he hath found some unseemly thing in her that he shall write her a bill of divorcement, and give it in her hand, and send her

out of his house." It is further stated that she may go and be another man's wife, and if he "hate her," he may write her "a bill of divorcement" (verses 2, 3). This freedom regarding the putting away of wives was not so from the beginning, according to Christ, but rather was permitted by Moses because of their hardness of heart (Matt. 19: 8).

In the *New Testament* the regulations are stricter. Christ says (Matt. 5: 32): "Every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress; and whosoever shall marry her when she is put away committeth adultery." In Luke 16: 18 it is put still stronger: "Every one that putteth away his wife and marrieth another committeth adultery; and he that marrieth one that is put away from a husband committeth adultery." How widely is this scriptural ideal being violated today even by Christian men and women!

3. *Husbands and wives.*

In Proverbs there are many exhortations as to the duties of husbands to their wives. In general, faithfulness to the marriage tie and purity are enjoined. But the man is also warned that it is better to live on the corner of the housetop or in the desert than with a contentious woman (Prov. 21: 9, 19). Hosea showed that the husband should be true to the wife even when she has wronged him. Paul urged purity and marital honor in 1 Thess. 4: 3, 4, likened the relation to that of Christ and his people in Col. 3: 19 and commanded "Husbands love your wives."

On the other hand there are similar exhortations to the *wives*. In Proverbs 12: 4 it is said: "A worthy woman is the crown of her husband, but she that maketh ashamed is as rottenness in his bones." Both Paul (Col. 3: 18) and Peter (1 Pet. 3: 1) urged wives to be submissive to their husbands.

But all along, the obligation is regarded as mutual and on both sides based on the foundation of love.

4. *Parents and children.*

Parents are obligated to nurture rightly their children. Deut. 6: 7-9 is a classic illustration of the teaching that is to be given. Prov. 22: 6 shows the power of training in childhood, and Prov. 13: 24 advises discipline even to the extent of the rod. In Col. 3: 21 fathers are admonished not to provoke their children lest they be discouraged; and Paul further enjoins that children be brought up "in the chastening and admonition of the Lord" (Eph. 6: 4). A high honor and responsibility is thus placed on parenthood.

Children likewise are required to be respectful, obedient and faithful to parents. In Deut. 5: 16 length of life is promised those honoring father and mother, and in Deut. 27: 16 a curse is pronounced on those that dishonor them. In Proverbs 13: 1 the wise son is pictured as loving instruction. Christ illustrates filial loyalty in his Parable of the Two Sons. And Paul emphatically says: "Children, obey your parents in all things for this is well-pleasing" (Col. 3: 20).

SOCIAL

1. *Masters and servants.*

The distinction of *master* and *servant* was recognized in the Bible. The servant, however, was often much the same as a slave. Job long since declared that the master should treat his servant as he expected God to treat him (Ch. 31: 13-15). Paul says: "Ye masters . . . forbear threatening; knowing that he who is both their master and yours is in heaven and there is no respect of persons with him" (Eph. 6: 9).

As there was obligation on the part of the master to treat the servant as a fellow-being, so also the

servant has certain obligations. In fact, it is recognized that it takes the right attitude on the part of both to make an ideal situation. Christ dignified the work of the servant in washing the disciples' feet, and said: "Whosoever would be first among you shall be your servant" (Matt. 20: 27). Paul commanded: "Servants, obey in all things them that are your masters according to the flesh," and not simply when they are looking but rather do it as unto God (Col. 3: 22). And Peter said: "Servants, be in subjection to your masters with all fear" (1 Pet. 2: 18).

2. *Slavery.*

This also is recognized in the Bible. Nor is it directly attacked. Rather principles and ideals are set out that would gradually undermine it. On the whole, the sympathy seems to be with the slave. Moses indicated that one is not to deliver to the master a runaway slave, but rather allow him to remain (Deut. 23: 15, 16). He also stated that Hebrew men who were purchased should be set free after six years, and that not empty-handed, but with provision from the flock, the threshing floor and the wine press (Deut. 15: 12-14). Such a privilege was not extended to slaves of foreign blood. Rather they were permanently kept (Lev. 25: 44-46). They were, however, given certain privileges in relation to sabbath rest and participation in feasts (Ex. 12: 44; 20: 10).

One of the tragic things was that the poor person or his children might be sold to meet his debts (2 Kings 4: 1). Amos pointed out that the poor were sold because they could not pay for a pair of shoes (2: 6).

Christ's principle of the Golden Rule and the worth of personality gradually undermined all slavery. Paul did not ask Philemon to free Onesimus, but to receive him as a brother in Christ, which spirit would naturally work toward his freedom.

3. *Democracy.*

The problem of servants and of slaves and of the upper classes stood in the way of democracy somewhat, but the rising tide of humanitarianism in the Old and New Testaments reaching its culmination in the ideal of Christ, as seen in the Sermon on the Mount and in the 13th chapter of Hebrews, gradually swept them away and the spirit of democracy prevailed. Gradually we are coming to the ideal of James (Ch. 2: 1-9) and not giving undue recognition to those of fine clothes, jewels and the like. But social equality has not come yet fully.

So also in the feeling toward those of other races and nationalities there has come a change. The Hebrews too often regarded the divine choosing as an end in itself rather than a means, and thought too highly of themselves. Other nations were looked upon in a haughty way. But the spirit of brotherhood, such as given in the parable of the Good Samaritan, helped to change it, and Peter said (Acts 10: 28): "God showed that I should not call any man common or unclean." So the spirit of universal democracy has developed.

4. *The Sabbath.*

The Sabbath was established as a social as well as a religious institution. In Gen. 2: 3 we are told: "God blessed the seventh day and hallowed it; because that in it he rested from all his work which God had created and made." In Ex. 20: 8-11, Moses commanded that the Hebrews, their servants and their cattle rest from the labor of the week because God did from his work of creation. Christ re-enacted these commandments, but sought to free the people from the tangle of regulations made concerning it and said: "The sabbath was made for man and not man for the sabbath" (Mark 2: 27). He exemplified this by healing the man with the withered hand on the Sabbath (Matt. 12: 10ff). Clearly he regarded it as a social institution for the

good of man and beast temporally as well as a day for worship.

ECONOMIC

1. *Property.*

The right to *own* property is clearly recognized in the Bible in spite of the use of Acts 4: 32ff by certain socialists. This is implied in Deut. 5: 19 in the commandment: "Thou shalt not steal." It is shown in the prohibition in Deut. 19: 14 against removing landmarks or boundary marks. It is indicated also in that Christ had followers (Peter, Zacchæus, the ministering woman and others) who were property owners, visited in their homes, and yet said nothing against their owning property. In fact, he used illustrations involving property, such as the householder, in an approving way.

Some regulations are given regarding the *acquisition* of property. It must be done fairly as is shown in Moses' command not to steal, and in Paul's emphasis along the same line. The same thing is shown in admonitions of Amos, Micah and others against unjust weights and measures. It is seen in Nehemiah's exhortation against exorbitant interest and robbing widows' houses.

Also the *monopolizing* of property is opposed. Isaiah condemned those that join house to house until there is no room (5: 8); Micah pronounced a woe on those that covet fields and seize them (2: 1-21); and Amos opposed the oppressing of widows and the poor (3: 15ff). The release of land each fiftieth year helped to prevent this (Lev. 25: 10).

The right *use* of property is also set forth. Amos (6: 4-6) opposed its luxurious use, such as lying on beds of ivory, and eating the lambs of the flock. Christ said: "Lay not up for yourselves treasures upon the earth" (Matt. 6: 19). In the Parable of the Foolish Farmer he warns against covetousness (Luke 12: 13ff). So the ideal is that property is not to be held as an end in itself, but as a means

to an end, a fund in trust for the use of God's kingdom. It is indicated in both the Old and New Testaments that at least a tithe is to be given (Deut. 12: 6; Mal. 3: 8; Matt. 23: 23). In the Old Testament, individuals were permitted to share in the grapes and grain of the neighbors (Deut. 23: 24f).

2. *Labor.*

One of the Ten Commandments indirectly puts upon the individual the responsibility to work. So, labor is an obligation.

Many things are said about oppression of laborers. Deut. 24: 14, 15 says: "Thou shalt not oppress a hired servant . . . ; in his day shalt thou give him his hire, neither shall the sun go down upon it . . . ; lest he cry against thee unto Jehovah and it be sin unto thee." In fact, Moses killed a man who was oppressing one of his fellow-laborers. Jeremiah said: "Woe unto him . . . that useth his neighbor's service without wages, and giveth him not his hire" (22: 13). And Christ, in the Parable of the Householder (Matt. 20: 1-15), shows that everyone should be given a chance to work and be rewarded according to the opportunity and not according to the number of hours he has labored. James also indicates that it should be paid promptly.

The picture of the *conditions* under which the Hebrews worked in Egypt and the revolt against them (Ex. 5: 1ff) shows something of the emphasis on right working conditions. Certainly the spirit of Christianity is not in harmony with any working conditions detrimental to health and morals. Furthermore, honesty and faithfulness on the part of the laborer are expected, as is shown in the Parable of the Talents. "The Golden Rule is the basis of arbitration."

3. *Poverty.*

Considerable thought and emphasis are given in the Bible to this problem. Measures were provided

to *relieve* poverty. In Deut. 14: 28, 29 it is noted that a tithe every third year should be turned over to the civic authorities to help take care of the widow, the fatherless and the sojourner, that they "may eat and be satisfied." In chapter 31: 16ff, Job lamented any neglect he may have shown in helping to provide for the poor and the widow. Christ emphasized alms-giving, and the early New Testament church appointed seven to administer provisions to the needy.

Prevention of poverty, however, is more important than relieving it, and the Bible gives advice on this. In Deut. 24: 19-22 exhortation was made not to glean too closely so that the foreigner, the fatherless and the widow might be able to gather some for themselves. In Deut. 15: 1ff and 23: 19ff, they were told not to refuse to lend to the poor man, to do it without interest, and on the seventh year to remit the loan. In Proverbs, warnings against laziness are given and exhortations to diligence are presented (10: 5f).

CIVIC

1. *General ideal of the state.*

It is essentially a *divine* institution. It was established by Jehovah just as was the family. Ideally it is an agency of the kingdom. Moses, Samuel, David and others were civic as well as spiritual leaders, and servants of God in both capacities. Christ recognized state authority and was subject to it (Mark 12: 17). Paul said: "The powers that be are ordained of God . . . He (the ruler) is a minister of God to thee for good" (Rom. 13: 1, 4).

The *form* of it is not absolutely specified. In the beginning there was the theocracy with Jehovah working through such religio-civic rulers as Moses and Joshua. Later the people clamored for a king and one was given and the function of king became very distinct from that of the prophet and priest.

The ultimate working out of the Christian principle has brought democracy.

The *purpose* of the state in any case is to promote righteousness. Paul said: "He that resisteth the power, withstandeth the ordinance of God . . . For rulers are not a terror to the good work but to the evil" (Rom. 13: 2, 3). "Be subject unto governors," said Peter, "as sent by him for vengeance on evil-doers" (1 Pet. 2: 13, 14). Thus is the state made an agency of the kingdom.

Church and state are separate institutions. According to Christ's conception, neither is to dominate the other. Each is supreme in its own sphere. This did not always exist in biblical history, but it is the ideal set forth by Christ. He said: "Render unto Caesar the things that are Caesar's and unto God the things that are God's" (Mark 12: 17). God, of course, is Lord of both. "He removeth kings and setteth up kings" (Dan. 2: 21).

2. *Duties of rulers.*

They are to set a *worthy example* before the people. This is set over against the riotous excesses so often characteristic of kings. In Prov. 31: 3, 4, the ruler is charged to steer clear of immorality and strong drink. Amos pronounces woe on them that "lie upon beds of ivory," "sing idle songs," and "drink wine in bowls" (6: 4-6). And in Prov. 16: 12 the sweeping statement is made, "It is an abomination to kings to commit wickedness."

They are to have the *interest of the people* at heart and render unselfish service. This is over against the selfish indulgences pictured in 1 Sam. 8: 11-17. The classic illustration of the violation of this is in the case of Rehoboam who, instead of taking the people's part, said: "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions" (1 Kings 12: 14). Christ set forth the ideal in saying that the greatest should be the

servant of all. And Paul said: "He that ruleth let him do it with diligence" (Rom. 12: 8).

They are to see that the *rights of the people* are protected and the fair thing done. Moses said to the judges, "Ye shall not respect persons in judgment; ye shall hear the small and the great alike" (Deut. 1: 17). Proverbs 28: 21 says: "To have respect of persons is not good." Amos (5: 7) opposed those who turn justice to wormwood and cast down righteousness to the earth. Isaiah denounced those that "decree unrighteous decrees . . . to turn aside the needy from justice and to rob the poor of my people of their right" (10: 1, 2). Micah said rulers "pluck off their skin from off them and their flesh from off their bones, and break their bones" (3: 2, 3).

The *evil* also must be punished. Amos (5: 7) said they "turn justice to wormwood, and cast down righteousness to the earth." Paul stated that the ruler is "an avenger for wrath to him that doeth evil" (Rom. 13: 4). Isaiah said: "Woe unto them that justify the wicked for a bribe" (5: 22, 23). Moses, Elijah and others sought the punishment of offenders and Christ drove the money-changers from the temple.

3. *Obligations of citizens.*

For one thing they are to *obey* the laws. Christ was obedient to law and said to render to Caesar the things of Caesar. Paul said: "Let every soul be in subjection to the higher powers." "He that resisteth the power, withstandeth the ordinances of God" (Rom. 13: 1, 2). "Be subject to every ordinance of man," said Peter, "for the Lord's sake; whether to the king as supreme or unto governors" (1 Pet. 2: 13, 14). This includes speeding as well as bootlegging.

They are also to *support* the government through taxes. In Matt. 12: 13ff Christ specifically says in answer to a direct question that taxes should be paid to the Roman government. He also authorized

Peter to pay the Temple tax (Matt. 17: 24-27). Paul said: "Render to all, their dues; tribute to whom tribute is due; custom to whom custom" (Rom. 13: 7). This of course involves honesty.

They should help *punish* the wrong-doer by bearing witness against him. This is intimated in the provision in Deut. 19: 16ff for punishing the false witness as he had sought to have the one against whom he testified punished. In Prov. 24: 28 it is said: "Be not a witness against thy neighbor without cause." Here is the Christian opportunity to enforce law by informing grand juries.

There is also an obligation to *help re-estate* the criminal who has been punished. Gen. 4: 15 shows that even Cain was protected against vengeance from outsiders. Christ sought to reform rather than punish the woman taken in adultery, and also the woman at the well. In Matt. 25: 39, 40 he promises reward to the one who ministers to the imprisoned.

INTERNATIONAL

1. The *general principle* is set out in various places. Jonah, in chapters 3, 4, showed us the international and interracial feeling that should exist. In the Parable of the Good Samaritan (Luke 10: 25-37) we see the same. In Acts 10: 28 Peter said that no man is to be called common or unclean. In Acts 17: 26 Paul said: "He made of one every nation of men," and Col. 3: 11 shows that in the Christian family there is neither Jew nor Greek. So the basis for a world brotherhood is laid, wherein all are to love their neighbors as themselves, and dwell together in peace and unity.

2. *War* is the big problem in international affairs. On the one hand both offensive and defensive wars are recognized in the Bible when the cause justified it. Deut. 20: 17 gives advice and encouragement regarding warfare, and states that the Hittites,

Amorites, Canaanites, Perizzites, Hivites and Jebusites are to be utterly destroyed. The book of Nahum also gives encouragement in destroying Nineveh. Even Christ said: "I came not to send peace but a sword" (Matt. 10: 34), though likely he did not mean war.

On the other hand there are teachings against war and it would seem that to the Christian only defensive war is justifiable. Christ is called the Prince of Peace (Isa. 9: 6). He said: "Blessed are the peacemakers" (Matt. 5: 9); set forth the principle of non-resistance (Matt. 5: 38ff); said: "Love your enemies" (Matt. 5: 44); and showed that his servants should not fight to establish the kingdom (John 18: 36).

3. The principle of a *world organization* for peace is at least in harmony with scripture. In Matt. 18: 21ff we have the principle of settling disputes by arbitration. Though alignments with heathen nations for war is discouraged, yet Isa. 19: 21-25 pictures a close association of Israel with others. And the picture of universal peace in Micah 4: 1-4 and Isaiah 2: 1-4 with all of the nations flowing into Jehovah's rule, swords beaten into plowshares, spears into pruning hooks, and nation not lifting up sword against nation, would harmonize with a world brotherhood for peace. Certainly a league of nations of some kind is in harmony with the very spirit of Christianity.

4. At the basis of all the above, however, is the *missionary* attitude. It will bring about a world of good will and such a federation must be founded on this spirit. This element is shown in the call of Abraham to be a channel of blessing to all nations (Gen. 12: 1ff); the promise to David of the nations for an inheritance (Ps. 2: 8); Isaiah's picture of peace previously referred to; Christ's great commission, the statement that we are the light of the

world, and the prayer, "Thy kingdom come." This is the hope of international good will.

TOPICS FOR FURTHER STUDY

1. The health value of the Mosaic regulations concerning food.
2. What would be Christ's attitude toward the movie?
3. The relation of the divorce problem to orthodoxy.
4. What is the Christian attitude toward servants?
5. The relative sacredness of the tithe and the other nine-tenths.
6. Is a vote for a governor less sacred than for a pastor?

BIBLIOGRAPHY

Kent, *The Social Teachings of the Prophets and Jesus*.
 Soares, *The Social Institutions and Ideals of the Bible*.
 Bizzell, *The Social Teachings of the Jewish Prophets*.
 Jennings, *The Social Teachings of Christ Jesus*.
 Peabody, *Jesus Christ and the Social Question*.
 Mathews, *The Social Teachings of Jesus*.

CHAPTER VI

IDEALS FOR A CHRISTIAN SOCIETY

We have noted the social emphasis in Christian experience, biblical leaders, and scriptural teachings. We shall now turn to the relation of these principles to the fundamental ideals, institutions and forces necessary for the realizing of a Christian society. For it is Christianity applied that changes the world. Let us notice first the essential ideals underlying a Christian commonwealth.

STATEMENT OF THEM

1. *Place persons above things.*

The disposition has been to measure prosperity and social progress in terms of material achievement. Buildings, production and wealth are the marks of progress. Machinery and not people gets the primary consideration. Comforts and conveniences are evaluated above character. Consequently there comes the driving of bargains between dealer and customer, employer and employee, and capital and labor that widens the chasm between the rich and the poor. We do not countenance slavery any more but we too often deal with individuals as if they were mere chattels and not beings. Bargains are made on the basis of material gain and not the benefit of the one dealt with. Personality becomes a secondary consideration. This helps to account for much of the inequality and misery in society today. It lies back of much of immorality and disregard of the higher interests of others.

There is a great need that society shall become dominated by the ideal that persons and not things are the supreme consideration and let that principle guide in all relations. Regard for persons is the supreme need. As H. C. King says: "The principle of reverence for personality is the ruling principle in ethics, and in religion . . . ; the truest and highest test of either an individual or a civilization; . . . the guiding and determining principle in all human progress."¹ And Harry F. Ward remarks: "Our forefathers fought against institutions, both church and state, and well they fought for human freedom. Our fight is mainly against property, but not against property for its own sake, only in so far as it limits personality. The task before us is to establish the supremacy of personality in a civilization that is largely given over to materialism."² Nothing less than this will bring capital and labor together, give permanent relief from poverty, prevent unfairness and oppression, and do away with war.

2. *Put service before position.*

Unconsciously perhaps we have magnified out of proportion the appearances of success rather than the spirit and motive of service. The one who stands high financially is looked up to, often beyond his due, even in church life. Those who have attained high rank politically are the great men in ordinary thinking. The person who shines as a social star is of unusual importance. On the other hand, high and uncompromising ideals, true and unselfish motives, and faithful and sacrificial service do not get their due rewards. We judge by outward appearance. We give too much credit to the one who has "put it over."

The result of this is that people seek the appearances of greatness rather than the heart of it. In

¹*Moral and Religious Challenge of Our Times*, p. 1.

²*The New Social Order*, p. 148.

doing so the evils attendant upon these methods of activity are accentuated. Property is taken out of the hands of the majority that few may become rich. Snobbishness in the social sphere often rules. Wrong means are often resorted to in order to secure a political or other position. Dishonesty, injustice, selfishness and even crime thus get half-way recognition. Somehow the idea that service and not position is primary needs to be ingrained. The creative rather than the possessive spirit should be made supreme. As President Wilson said at his first inaugural: "This is not a day of exultation, but of dedication." "Whosoever would be great, let him be servant . . ." is the spirit that is needed. Nothing will do more, as Ellwood¹ has shown, to contribute to the use of persons as ends rather than means. Thus will self-interest be displayed by service. Society will be different when motives rather than achievements are the recognized criteria of success.

3. Subordinate selfishness to altruism.

As Kidd² has pointed out, the world has been greatly under the domination of the Darwinian idea of natural inequality and the right of the fittest physically to survive. It has dominated national relations and been at the basis of war and conquest. Germany's philosophy and attitude in the recent war is an outstanding example. The idea has led to the conclusion that might makes right. And it has been true not only in international but also in economic affairs. Business has been projected on the basis of selfishness. The spirit of conquest prevails. Competition or combination rather than co-operation is the ruling principle. It is considerably the tooth and claw policy. So our civilization is semi-pagan still. Much of the inequality, illwill, suffering, and sorrow grows out of this dominant

¹*Christianity and Social Science*, p. 93.

²*Science of Power*, p. 108.

attitude. And it is more deeply-rooted in our life today than we realize.

Over against this is the need that the controlling motive in life shall be dominated by the unselfish and fraternal spirit rather than the self-centered and coercive one. Such an attitude will remove much of the strife between individuals, domestic infelicity and disunion, industrial division and strife, and international separation and war. The need is, as Ellwood says, that "Love and good will should be the dominant attitudes in all human relations."¹ The "second mile" spirit is the only one that will win permanently. By the side of this principle government and legislation are secondary in importance.

4. *Substitute reason for force.*

The time was when duels and feuds were the plans followed even by respectable people in settling private differences, but this has long since been done away with. In communities and even in states, settling matters by personal force and violence has given away to reason and the strong arm of the law as manifested in the police force and courts of justice. A splendid principle has been tried and proven.

But in international affairs we are not fully out of the jungle. Nations have been afraid to trust each other. The consequence is that we go on expecting to settle things in the last analysis by war and consequently nations spend much of their strength preparing for war rather than for peace. Money is put into battleships that ought to go into universities. Thus are our energies drained.

In industrial differences the same spirit has prevailed too often. Strikes and lockouts have been too frequent while the masses of people have suffered. It is the same spirit that is seen in war—that of hate and often murder. Real progress is never promoted by that spirit. Force does not really

¹*Christianity and Social Science*, p. 134.

settle anything. Even in religious matters we have been too prone to resort to this method.

We need to come back to the "second mile" spirit. Reason rather than blind instinct should guide. Love should displace hate, and strikes and wars should give way to arbitration. Thus would a tremendous burden be lifted from the shoulders of civilization. Energies would be set free for better things. There would be a real chance to find the moral equivalent of war.

5. Recognize the inherent equality of all people.

The doctrine of Rousseau and Jefferson that all people are created free and equal does not mean that all are actually on the same level. Rather it means that they have equal rights to become all that it is possible for them to be. There is no aristocracy of race, color or culture. Inherently no person is more important than another nor deserving of better treatment. All stand in the sight of God and in the rights of society on an equality. Everyone has the same right as to opportunity for sharing the blessings of society and exercising the rights of a citizen.

The violation of this principle is the cause of much of the inequality, class spirit, and race antagonism that exists today. We do not believe in a caste system, yet we allow ourselves to draw distinctions between rich and poor, ignorant and educated, black and white, that amount to much the same thing. Back of the oppression of the working class by the capitalistic group is a feeling somehow that they are not quite of so much consequence. The advantage often taken by the wiser person over the ignorant is rooted in the same feeling. It is exceedingly difficult for the Anglo-Saxon to feel that the Negro or Mexican is worth inherently as much as he is. Consequently he is treated differently. To remove this barrier is one of the great social needs. Nothing less than a general recognition of the above principle will do it.

6. *Give everyone a fair chance in life.*

Closely related to the idea of the inherent equality of all is the principle that everyone should have a fair chance in life. By this it is meant that each one should have the opportunity to develop all that is inherent in him. This is a fundamental Christian ideal. Christ came that all should have life and have it abundantly. But such a situation does not exist now. Many enter life with physical handicaps that forever mar them. Others face economic conditions that preclude development. Others still are in environments that are against them. So life does not hold a fair chance for all.

The carrying out of this ideal will mean that society will seek such regulations as to eugenics as will preclude as far as possible inherited physical and mental handicaps. It will mean such regulations as to child labor and women in industry as will give them a fair chance at cultural development and a return for services rendered. It will mean such school and church advantages as will enable every one to have a fair chance at intellectual and religious development. In short, it means an all-round effort to enable all to face life with a suitable opportunity for developing all that is in them.

7. *Seek positive as well as negative reforms.*

This has been indicated already. But it will bear repeating. Our tendency has been to think of social service simply from the negative side. It has meant to most of us removing social evils, rescuing the fallen, helping the dependent, taking care of the widow and orphan, redeeming the criminal and other rescue activities. To be sure, all of this is in Christianity. Christ spent much of his energy along this line. We shall always need to do work of this sort, so long as there are evils and evil results to be corrected.

But a Christian society calls for much more. It calls not only for driving out the places of evil but also for supplanting them with good activities, e. g., wholesome recreation and movies instead of mixed bathing and salacious shows. The poor should be fed and clothed but also the cause of their poverty removed and themselves given an opportunity to earn their own living. The widows and orphans should be helped and the marriage and divorce laws regulated so as to cause fewer orphans and widows. Positive social service is our greatest need.

8. Apply democracy full length.

Democracy has had a hard time in winning its way and in holding its own after it has won its way. It is beautiful in ideal but exceedingly difficult in practice. One of the first efforts was in the field of religion. The struggle was for individual and local church freedom as over against hierarchy in church government and state control. It has been won to a large degree and nearly everywhere people may worship as they choose though there are still tendencies toward centralization. Another has been in the realm of government. Today in most nations—even some monarchical in form, as England—the democratic spirit prevails and the government is “of the people, by the people, and for the people.” The same is increasingly true as to class distinctions. For the most part one is recognized now on the basis of what he is rather than what his parents have been.

But much remains to be done. The struggle in the economic field is bitter now. Democracy in industry has by no means been won. This is at the heart of the clash between capital and labor. The individual does not share returns proportionate to his contribution to industry. Profit sharing and participation in control are steps toward industrial democracy. Democracy of the sexes has not fully arrived for there is often too great a discrimination

in wages paid for the same task, and the double standard of morals still holds. Democracy in education has been hindered by the extreme cultural idea but it is coming to be more general with the utilitarian and vocational emphasis. As to opportunity and the right of every one to a fair chance in life, it is far away. As James says: "Social, political, economic, educational and religious democracy is the goal."¹ A permanent society must apply the principle of democracy full length.

METHODS FOR REALIZING THEM

1. *Remove the handicaps to right social thinking.*

One thing that stands in the way of correct thinking on the part of Christian people is the *disproportionate emphasis on the subjective* aspect of religion. We have stressed the idea that religion is a matter of the heart, that feeling is central, and an inner experience of grace is the credential of conversion until many have failed to recognize that there is an objective aspect to it. The former we ought to have done, but we should not have left the latter undone. Action as well as emotion is important in religion. Under the teaching of John the Baptist the new recruits were to show what they had done for the Lord as well as what he had done for them. Christianity is objective as well as subjective.

Another has been an undue emphasis on what has been called *other-worldism*, i. e., the life that is to be rather than the life that now is. Too often the function of Christianity is considered to be to get people ready to die rather than to prepare them to live. This results naturally in a tendency to disregard the importance of this life and the necessity for seeking the right sort of activity and environment here as well as hereafter. Even the text, "Prepare to meet thy God," so often used in revivals,

¹*Reasons for Christian Education*, p. 305.

refers primarily to the present life rather than to a future existence. We need to recognize that if one is ready to live he is also ready to die. We are saved for the life here as well as the one hereafter.

The conception as to what constitutes *doctrine is often too limited*. Practically every Christian feels that he should be loyal to the doctrines of the Bible. But just as to what scope would be covered by doctrine is not clear. Usually it is thought of more from the theoretical side than the practical. Consequently doctrine has to do largely with the philosophical. Duties get too little consideration.

Also it has to do largely with mooted points. Baptists are inclined to think of baptism, the Lord's Supper, and the final preservation of the saints, as the subjects when the matter of doctrinal preaching is assumed. As a matter of fact, doctrine is teaching, and much of the teaching of the Bible is on practical and social problems. So should ours be.

Ignorance of social conditions and their significance also stands in the way of a right conception of the social side of Christianity. The average parent today does not realize the moral conditions confronting his own boy or girl. The average citizen has little conception of social evils eating like a cancer on the body politic. Few ministers really know how much of their work is being counteracted by the moral evils that strike at the very heart of the Christian life. If only the veil could be lifted and all Christians could see conditions as they really are, there would be a new vision of needs and a quickening of interest. To open the eyes of the socially blind is the first task in preparing the way for right social thinking.

Prejudice against social service on the part of the church is another difficulty. On the one hand some feel that preaching the gospel is the sole business of a church. It has no right to do anything else. Consequently any effort to help relieve the

temporal needs or renovate moral conditions is out of place and social reform is thus discounted.

On the other hand, in some sections, due to the over-emphasis on the social side and the institutional church and a wrong understanding of the whole matter, much prejudice has arisen. It is felt that a social veneer has come to take the place of regeneration. "Soup kitchens" and "free lunch counters" are set over against regeneration and the preaching of the gospel. Perhaps there is need for some clearer thinking by those at both of the extremes in this matter.

Self-centeredness and indifference come in for their share of the responsibility too. When the problems do not come close to his own personal interests, it is difficult to get the average person interested. We are all prone to take care of our own and let the remainder of the world rock on. The long time required to create sufficient sentiment to vote out the saloon is an evidence of this fact. Also the difficulty of arousing interest against divorce, the movies, and Sabbath desecration is another indication. Self-preservation is the first law of life, and proportionately a very few have to bear the brunt of altruistic and sacrificial enterprises.

2. *Create a social vision and conscience.*

Not only must the barriers to a right social ideal be removed but also a positive enlightenment and conviction on the subject must be brought about. Before a better world order can come, a vision of the need and conviction of its importance must be secured. People move only as they are made to feel the importance of a thing. This, then, is the big task. In the language of Professor F. H. Giddings "Neither good luck nor any mere intuition of common sense will enable us to maintain the reality of republican freedom unless we have other sources to draw upon. . . We must have knowledge, training

and an unselfish devotion to the cause of human progress."¹

As indicated, this necessitates information. People will not do more nor better than they know. They must see the wrong before they will hate it. Along with this information there is needed inspiration and exhortation to arouse to the value and significance of social reform. People do not respond much to what they do not realize seriously. It took over half a century to get an enlightened and aroused conscience sufficient to vote out the saloon. We need incessant emphasis against the social evils of our day.

There are several ways by which it may be done. One of these is preaching from the pulpit on the social evils of the day and the need for their correction. This, as we have seen, is in line with the method of the prophets and of Jesus. This does not mean that the pastor should enter politics or turn away from the Bible, but rather that the scripture he expounds should find its application to the conditions existing today. He should speak out on principles and policies if not on men.

The Sunday school teacher, particularly the teacher of the class of grown-up men or women, has a fine opportunity to crystallize sentiment and create a social conscience. In fact, the teachers of the organized classes of the land can bring about almost any reform they choose if they will set themselves unitedly and persistently to the task. One of our greatest weaknesses has been the lack of training of our Sunday school teachers for this phase of their task.

The distribution of tracts, and literature in general, on moral topics will help greatly. This did much to drive out the saloon. It is helping against the cigaret and immorality. It would be well if along with the tracts on the plan of salvation we

¹*Elements of Sociology*, p. VI.

placed in the tract rack in the church some giving facts on modern social evils. Eternal vigilance in showing up the evils of the day and their solution is the price that must be paid for social progress.

3. *Adopt a definite social policy.*

It would be well if each local church had some definite policy on moral problems such as divorce, law violation, Sabbath desecration, dancing, etc. It would help to tone up the life of the church along these lines both by keeping such matters before them and also by giving a better basis for discipline.

It would be well also if the district and state gatherings of church representatives gave more time to a consideration of social conditions and had more definite programs of action. Perhaps committee reports and discussion in this field would be more important than some things that are discussed. If Christian bodies cannot express themselves on these matters, who can?

The general gatherings should have some sort of goal and declare themselves. The social service commission of the Southern Baptist Convention has reported each year on several issues. The Northern Baptist Convention has declared itself and issued a statement of policy in tracts. The Y.M.C.A. and Y.W.C.A. have raised issues on some lines. One of the best statements is the following by the Methodists. It would be well if every denomination had such. Not much progress can be made without something tangible to work toward.

THE SOCIAL CREED¹

The Methodist Episcopal Church Stands:

For equal rights and complete justice for all men in all stations of life.

¹Adopted by the General Conference of the Methodist Episcopal Church.

For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

For the fullest possible development of every child, especially by the provision of proper education and recreation.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the abatement and prevention of poverty.

For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

For the conservation of health.

For the protection of the worker from dangerous machinery, occupational diseases, injuries, and mortality.

For the right of all men to the opportunity of self-maintenance, for safeguarding this right against encroachment of every kind, and for the protection of workers from the hardships of enforced unemployment.

For suitable provision for old age of the workers and for those incapacitated by injury.

For the principle of conciliation and arbitration in industrial disputes.

For a release from employment one day in seven.

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all, which is a condition of the highest human life.

For a living wage as a minimum in every industry and for the highest wage that each industry can afford.

For the most equitable division of the product of industry that can ultimately be devised.

For the right of employers and employees alike to organize.

For a new emphasis upon the application of Christian principles to the acquisition and use of property.

4. *Train and support social workers.*

For carrying on the work satisfactorily there are needed more *organizations* designed for this purpose. There should be provision for the social and recreational life, and the various forms of charity work, and these on an organized basis. In the needy sections of the city Good Will Centers or other settlement houses ought to be established by religious denominations and other agencies. Especially in sections where there are foreigners should this be done. For the city as a whole, playground centers and recreational activities ought to be set up. In the larger centers there is needed an organization of the charities into a centralized association.

This means, of course, that *money* should be provided to support all of these organizations. And for the most part, it will have to come from the church people, at least the inspiration for it will come from this source. Finances for social work should be in the budget of the local church and denomination, the community, the fraternal and municipal organizations. This is what the Community Chest seeks to do from a community point of view. Recreational activities, social centers, rescue organizations, settlement houses, and other philanthropic activities cannot be carried on without adequate financial support.

It means also that we must have young *men and women* to give themselves to social service as a life work. In thinking of a vocation too often this has not been considered. We have thought of the usual professions and we have thought of religion, but in thinking of the latter we have not considered the opportunities and possibilities in the field of scientific social service. In relation to the churches, denominations, cities, fraternal organizations, and others,

there are fields of social service opening that need to be filled. No one can doubt that a worker like Jacob Riis or Jane Addams makes a contribution to civilization second to no other type. More of our capable young people should be looking this way.

And, too, we should provide *institutions for training* such workers and give adequate financial support to them. Just as we have our schools of theology, missionary, and religious-educational training, so we should have our schools of social work. At least we should have strong departments in colleges and seminaries along this line. In some of our larger cities such as Boston, New York and Chicago, there are specialized schools of this type now. We shall need more of them in the South. Social work, to be at its best, must be a profession with a full-time, vocationally-trained worker.

While we have emphasized mainly the church here, yet these activities call for the cooperation of private, fraternal and municipal agencies. They require relief as well as preventive activities. They necessitate the service of school, church and state leaders. While the ideal and spirit must originate largely with church people, yet in the practical working out, all other good people and organizations must be included. In the next chapter we shall take this larger look.

TOPICS FOR FURTHER STUDY

1. What is the greatest handicap to social progress?
2. How much do we lack of having democracy?
3. Is preaching against the movie better than serving on a board of censorship?
4. To whom should society erect monuments?
5. Should social service be a church doctrine?

BIBLIOGRAPHY

- Ellwood, *Christianity and Social Science*.
 Ward, *The New Social Order*.
 King, *Moral and Religious Challenge of Our Times*.
 James, *Reasons for Christian Education*.
 Kidd, *The Science of Power*.
 Rauschenbusch, *Christianizing the Social Order*.
 Diefendorf, *The Christian in Social Relationships*.

CHAPTER VII

FUNDAMENTAL CHRISTIAN INSTITUTIONS

To realize a Christian society certain institutions are necessary; a social gospel is not itself adequate. It must have channels through which to function. It would be impossible within the limits of this discussion to take up all of the organizations of the social order. There are many types and kinds. Some are good and some are bad. Individuals form various associations for fraternal and cultural purposes, the economic world organizes in a number of ways, the professional world forms various groups, and there are many other social organizations. In general, however, there are four great Christian institutions. These are the home, the church, the school, and the state. They are not mutually exclusive but are interrelated in many ways. We shall study them separately and in the above order.

THE HOME

1. *Its priority.*

It is *first in history*. Long before the church was established as an institution, before schools began, a definite state established, or any other major organization, the home was set up. In fact, it was the first institution or society. Genesis 1: 27, 28 and 2: 18-24 give the record of its beginning. God created man and woman, united them, commanded them to replenish and subdue the earth. Man and woman are to cleave to each other even above their parents. So the home is the fountain-head of civilization.

In some measure all other agencies have come out of it.

It is first also in the life of the individual. The home is the first society the child ever knows. Long before school, business, society, church, and other agencies touch him, he is being influenced by the home. There is a long period of time during which the parents and other members of the family are the main influences, and home activities are the circle of interest. Its advantage over other agencies grows largely out of this fact. It is, as Henry W. Grady said, the real capital of the republic. Or as H. H. Horne put it: "Other agencies are indispensable in modern society for man-making but they are secondary."¹

2. *Its nature.*

It is the *channel of race propagation*. It is through the medium of the home that the individual begins his existence. It is the fountain-head of humanity. Through its doors each one who comes legitimately into the world must enter. This means that heredity, so far as it is controlled, must be controlled through this institution either voluntarily or through outside compulsion. A great deal is being said about eugenics and the importance of controlling the beginnings of life as well as shaping it afterward. Practically this will have to be done through the home, and primarily it will be accomplished through the motives of the heads of the home rather than by legislation.

It furnishes the *basis for existence* as well as the fact of it. How well the physical, mental, moral and spiritual life of the child is provided for depends on the home. The care of the body, and provision for clothing, food and shelter rest in the home. And these enter significantly into the making of life and character. A proper physical life is the indispen-

¹*Psychological Principles of Education*, p. 367.

sable foundation of citizenship and service. It has been said: "The destiny of nations depends on how they are fed." It is the province of the home to give the individual a good physical start, provide adequate comfort in health and in sickness, and furnish the intellectual, moral, and spiritual environment needed for good citizenship.

It is the *unit of the social order*. Not the state or the individual but the home is the unit of society. In this sense, then, society is molecular rather than atomic in nature. It represents the smallest unit of society. Here the physical, cultural and spiritual are provided for. Here the tasks of church, industry, and state are performed during the earlier years. Legislative, judicial and executive functions come within the province of the home. It is a miniature society with the parents as officials and the children as citizens. The sense of citizenship, obedience to authority, and social responsibility must be secured in the home if they are ever to be developed. The home is the social order in embryo.

3. *Its activities.*

Specific social *instruction* may be given in the home. In fact, this will be the natural thing in the Christian home. In teaching children duties to one another, to parents, and to others they will be taught the elements of citizenship in the social order. In sharing the hardships and struggles of the home they will be trained in the art of participation in the responsibilities of life. More particularly, matters relating to bodily life and to dealings with others may be set forth. Honesty, fair dealing, patriotism and other virtues of a good citizen may be inculcated in many ways.

But more important than specific teaching is the matter of training for life in the social order by actual *participation* in its responsibilities. The boy who is given certain responsibilities about the farm

or business, and the girl that has a responsibility about the house will get training in the art of citizenship. In fact, nothing has ever yet been devised that will quite take the place of the chores about the home. In this connection also comes the value of the boy or girl having some opportunity to earn spending money, and thus be trained in both economy and self-dependence. Even the solution of our vexatious recreational problem can as nearly be solved through the home as through any other agency. It is doubtful if any of us have fully recognized the place and importance of the home as a social agency.

4. *Its problems.*

Some of the problems facing the home will be studied more in detail a little later but it may be well to notice briefly some of its handicaps here.

In general there is the problem of its *dissolution*. The breaking up of the American home through divorce—more than in any other civilized country—is making it impossible for it to function as it should. Countless thousands are deprived of the influence of a normal home life; and this, too, on the most trivial grounds.

Housing conditions also make it impossible for it to function as it should. Family life in hotels and apartments deprives the home of its normal functions. As Dr. C. B. Williams¹ has pointed out, industry is discounted, race suicide encouraged, and the rearing and training of children rendered more difficult. Life in tenements with miserable surroundings and no yard or playground is even worse.

The *pre-empting of the time* and energy of the parents in business, social and other activities also renders the life with each other and with the children so meager as to make normal home life and influences almost impossible. We do not have time

¹*Introduction to Christian Ethics*, p. 137.

to live any more. The home is too much a place simply to eat and sleep.

THE CHURCH

1. *Its place.*

It is indirectly and in part an institution of the whole social order. The term church is used here in the general sense, i.e., as an institution just as we speak of the home. Perhaps some would question the fact of its being one of the institutions of the social order. Of course it is not such in the same way the state is,—fostered by the group as a whole. But it is one in that it is fostered by a special group within society and is for the good of the social order as a whole, and indirectly is protected and supported by all. Certainly in its effects it is one of the greatest socializing institutions we have.

Chronologically and in influence it comes next after the home. The child is taken to church today before attending any other gathering. In fact, with the development of the Cradle Roll Department the life of the church and its interests turned in that direction. By this means the church is enabled to have the next influence in point of time to that exercised by the home. Before school life, civic life, or any other institutional influence is brought to bear on the life of the child the church is enabled to get in its influence. Some one has said: "Show me a spot ten miles square where there is no church and yet where the life of man and the virtue of woman are safe and I will give up Christianity."

2. *Its tasks.*

It is the institutional *mediator* between God and man. Just as the home stands at the gateway of one's entrance into the world, and the state stands as the go-between for men as individuals, so the church mediates between man and God institutionally. By this is meant that it seeks to bring him into

harmony with God. It helps to unite God and man for social conquests and brings the life of God into the activities of the social order. It seeks to harmonize man with God as a basis for harmonizing him with man. This lifts it infinitely above any other social institution in its primary activity. It helps to make a new social order by helping to create new hearts.

It is the primary *moulder* of moral and religious ideals. Ideals shape life and action and are back of all social reforms. Neither the public school nor the state can go as far as the church in influencing public opinion on these matters. The homes are naturally handicapped in being more individualistic. The church is indeed the lighthouse guiding society to the harbor; the sign-board pointing the way to better things. It is the chief institution of the social order for inculcating moral ideals, and moulding ethical opinion. It has led in the crusades waged against whiskey, immorality, the dance, the cigarette, and other moral evils.

It is ultimately the *determinant* of the goal of the social order. This is generally a flying goal, ever being changed and improved. It is beyond and above the routine of society. As Dr. S. Z. Batten says: "There must be some meta-political element. That is, there must be some conception over and above the present order that shall give a sense of direction and shall furnish a standard against which to measure present policies."¹ This conception of the present good, highest welfare, or best life of man comes to the social order through the ministry of the church, indirectly though it may be. This goal for home, school, state and church is the kingdom of God. The kingdom is the directing principle for forming, interpreting and executing all laws. It is the goal toward which humanity moves in its upward march.

¹*The Christian State*, p. 307.

It is the *channel* of the greatest social dynamic. It is not enough to have immediate ideals nor an ultimate goal. These alone are impotent to transform life and activity for people do not live up to this knowledge. Public opinion is not sufficient for it may shift to something else. Government cannot do it for its power is external and coercive. People are not led to unselfishness, service and sacrifice in this way. There must be something more spontaneous, subjective and constraining. The only sufficient dynamic for social reform and progress is the incarnate Christ, and he is mediated to the social order through the church as an institution. This is the highest social function of the church.

3. *Its methods.*

One of its methods is that of *teaching* the right ideals regarding social living and social serving. In the pulpit, the Sunday school, the vacation school, the young people's societies and elsewhere the right ideals may be held up. Potentially no institution has such an opportunity to create conviction against social ills and for righteous citizenship as the church. The Sunday school teachers of the land can bring about any social reform or ideal they please if only they set themselves to it. This was clearly demonstrated in what was accomplished through the temperance lessons in the Sunday school. What a need there is for a better training of our teachers along this line, and a more definite social program for each age group!

Another is that of *activity*. There are many opportunities for training in the art of social living. Children may be given opportunities for showing deeds of kindness and good cheer to the poor, sick, orphans, and needy in general. Boys and girls may be enlisted in wholesome recreational life for themselves, rendering service to others at home and abroad and learning respect for the flag and country.

Young men and women may be kept from places of evil amusement by being provided with wholesome social life and may be enlisted in reform movements. Adults may be utilized in crusades against vice and in helping to support worthwhile social enterprises such as rescue homes, charity organizations, jail work, and social settlements. It is in this general field that the Scout organizations, baseball leagues, gymnasias and swimming pools seek to function in churches. In a larger way, denominationally, are orphan homes, hospitals and ministerial relief.

THE SCHOOL

1. *Its position.*

In the past the school has been looked upon as an agency somewhat parallel to the church or the state. It was fostered mainly by individuals or the church. It might be carried on in the home, in the church, or in the place especially prepared for it. It was regarded as necessary in the development of life and was looked upon somewhat as an end in itself. In Israel, Greece and other ancient nations the teachers were a rather distinct and independent group. Roman Catholics hold strenuously to this view still, claiming that the parent has the right to determine the agency for the education of the child. "The parent has the primary duty in the education of the child. This right is fundamental and cannot be delegated to any one else."¹ In this case education is looked upon largely as an individual and moral affair.

In recent days another emphasis has come. The tendency has been to look upon education as a social affair, a preparation for one's place in society. Viewed from this angle it is a "preparation for complete living." It is thought of in social rather than

¹Ryan, *A Catechism of Catholic Education*, p. 67.

individual terms, and looked at objectively rather than subjectively. It becomes, then, a medium through which society propagates itself, and is in reality the main agency of social progress. In fact, the school is made a sort of miniature society itself. As John Dewey says: "All that society has accomplished for itself is put, through the agency of the school, at the disposal of its future members."¹ So the school becomes the agency of the state, is publicly supported, and attendance is made compulsory. The tendency in some sections, as in the recent Oregon law, has been to require attendance upon the public schools alone. This would make education solely a function of the state in the elementary grades, and abolish all private and denominational schools,—a dangerous tendency for a democracy.

2. *Its tasks.*

One is to *develop the innate powers* of the individual. It is recognized that in each individual there are instincts, impulses, and capacities for thinking, feeling, and willing that need to be developed if the person is to become a normal being. In other words, it is the symmetrical development of the potentialities of the individual. James calls it "the organization of acquired habits of conduct and tendencies to behavior."² This is the personal and subjective view of the task.

Under this conception it is the business of the school to furnish such an environment in the way of teachers and materials as will elicit the various intellectual, emotional and volitional activities of the child and give them opportunity for expression. Hence fairy stories for the imagination, music and poetry for the emotions, and mathematics for the rational processes. It is the cultural view of education that has been largely dominant in the past.

¹*School and Society*, p. 19.

²*Talks to Teachers*, p. 29.

Another task is to *acquaint with the developments* in civilization as a basis for his contribution to its progress. As Nicholas Murray Butler puts it, "Education is a gradual adjustment to the spiritual possessions of the race."¹ This means that the individual should be informed as to the world's life. Under this conception history, geography, literature and similar subjects play important parts. In fact, the curriculum is a large factor in the process. This also is a cultural view of education. The school room is a sort of condensing station to bring the individual into contact with the life of the past, giving him an abbreviated touch with all that has been.

A third is to *prepare for citizenship*. From the standpoint of the state, of course, this means citizenship in the state. It is based on the assumption that the state, to carry on its work, must have an enlightened constituency. Therefore it has a right to educate that constituency and consequently to support a system of schools to that end. It realizes that an ignorant citizenship is the bane of a democracy. Naturally much stress is laid on history and civics. Preparation for living together in society is also included in this conception, as is also the idea of making a living. Schools under church control will, of course, add to this the idea of citizenship in the kingdom of God and make character the goal.

Preparing leaders is another task of the school. Originally this was thought of in terms of the four learned professions—law, medicine, ministry and teaching. Now a much wider interpretation is given. It is realized that we must have leaders in agriculture, in animal husbandry, in engineering, in business, in journalism, in home-making and in other lines of life. Consequently the schools have taken up these various phases of vocational training. The curriculum has been broadened, more

¹Cited by Coe, *Education in Religion and Morals*, p. 18.

room made for electives, and the utilitarian as well as the cultural idea has taken root in education. Today the last two years of college life are turned in the direction of vocational preparation, and professional schools are multiplying everywhere.

3. *Its Means.*

The means which the school has at its command are not essentially different from those of the home and church which we have already discussed. The *curriculum and organization*, of course, fill a large place. There is a much larger opportunity for courses of study dealing directly with citizenship in the social order, though not so much from the Christian point of view. The organization of junior high schools, vocational training and other features look in the direction of preparation for citizenship. History, social science, domestic and manual arts, and the vocational courses help greatly to socialize the individual.

The *methods and activities* in modern schools have a decided socializing element. The school itself is more or less of a miniature society. The project method of teaching has sought to help the pupil learn through actual participation in enterprises. The development of student government in institutions of higher learning has been made with this idea definitely in mind. A few special schools have been organized largely on this basis. The athletic, literary, fraternal and other organizations have this purpose in view. Nothing has done more to democratize and socialize our people than our great public school system.

THE STATE

1. *Relations to other institutions.*

It is the *protector* of these different agencies. The home is protected from outside aggression by the

state—even by unwritten law. The activities of the churches are made secure by the strong arm of the state. The school and its standards and attendance are kept intact by the state. In fact, it is the agency through which not only these, but all of the other legitimate agencies and activities of the social order are protected. It is the mailed fist or court of last resort of society. By it the conditions for social progress are made possible.

It is the *promoter* of these institutions. In the case of the home it is limited now but in the days when lands were plentiful it extended even to the gifts of homesteads. In the case of the church it is mainly indirect, as in freedom from taxation and provisions for meetings. It does much more for the school. In fact, it has almost sought in some cases to monopolize it. It provides buildings and teachers free and in some cases even text-books. And it requires attendance within certain ages. Not only these but also various other philanthropic and ameliorative agencies are promoted by the state.

It is also the *arbiter* for these and all of the other social agencies. It is necessary to have some super-organization to serve as a sort of supervisor and regulator of the various social agencies and activities. This is necessary to define the limits of each and prevent encroachment, over-lapping and duplication. It is seen clearly in the difficulties arising between capital and labor. It is seen also in the question of individual vs. public control in education. So the state becomes a sort of arbiter among all of these to prevent friction and settle disputes. It is a sort of balance wheel for social machinery, a unifying and synthesizing agency.

2. *Divisions of it.*

There are the *local* organizations. These include municipal governments for towns and cities large enough to support such, district governments for magisterial districts and townships, and county or

parish governments. All of these are near at hand but more limited in their spheres of activity. Usually they are more concerned with the explaining and executing of laws than with making them. They are simpler and less significant in their nature though often the occasion of the most corruption in political activities.

The next in our own democratic nation is the *state*. It is made up of these simpler units and is a sort of overhead and unifying agency for them. In it are gathered up all of the phases of government and it is rather complete within its own territory and as far as it goes. The various aspects of protective, promotive and regulative activities are exercised by it. But it is not only an end in itself, it is also a connecting link in our form of government between the smaller and simpler forms and the larger organization. In some lands, of course, it is synonymous with the whole of government.

Over both of these just mentioned we have in America the federal or *national* government. It is, as its name implies, a sort of combination or synthesis of all of the smaller groups. It serves as a unifying agent or arbiter for them and also has distinct spheres of activity of its own. All phases are carried on by it. The great difficulty in our government today is to know just how far its activities should go. There is, as some feel, a tendency to centralization in the federal government that is dangerous to states' rights and fundamental, democratic principles.

Perhaps there should also be mentioned here the trend toward a federation of the governments of the *world* through the League of Nations. This carries us one step further and to the last point. There will naturally be more freedom to the various nations than to the different states within our nation. All phases of government will, to some extent, be carried on by it. Already it is supported by most

of the civilized nations, and our country looks with some favor on the World Court. With this final step we reach the United States of the World.

3. *Types of activity.*

One type of work is the *legislative*. This is the law-making process. It is carried on in the city by the city council. This, of course, is in a limited range and in no way contradictory to that of higher bodies. Only local and municipal problems can be included. In the state it is through the legislature made up of the senate and house of representatives, each serving somewhat as a check on the other. The scope, of course, is much wider. In the nation the plan is much the same as in the state, except that the sphere is wider still. The League of Nations is now doing much along this line in international relations.

The *judicial* is another type of activity. This, of course, is the explaining or interpreting of the law. It extends, to be sure, to the extent of passing sentence or verdicts on violators of the law. In its simplest form it is carried on in the municipal court in the city; the magistrate's court in the district; more thoroughly in the county court; still more extensively in the district court; higher yet in the state supreme court or court of appeals, and highest of all in the Supreme Court of the United States. Appeals may be made through these various lower courts until it reaches this highest court. Its word stands even to the undoing of the highest state and national legislation. The World Court serves in this capacity among the nations.

The *executive* is the third and in some respects the most important, for as the laws are finally executed so will their value be realized. Without this the others are of little avail. The types of officials for this activity include the policeman in the city, the constable in the district, the sheriff in the county, the governor and militia in the state, and the president and the army and navy and aerial forces

in the nation. Quite as important as any are the citizens in reporting crime, acting as witnesses in helping to convict, and serving on juries to investigate and try the cases. In the League of Nations the rulers and armies of the nations are the executing forces.

The state then has a manifold type of life and renders an invaluable service. Usually we do not realize it fully or appreciate it rightly. Perhaps from no source do we get as great a return for our money as in the taxes we pay. We need a new appraisalment as to the meaning and worth of the state to the kingdom of God and our responsibility to it as Christians.

Besides these four primary institutions we have *other* organizations for recreational life such as the Y.M.C.A., Boy Scouts, and playground associations; for social reform such as the Anti-Saloon League, Lord's Day Alliance, and peace federations; for relief such as the Red Cross, associated charities, and homes for dependents, and many other forms. Chicago had about 225 social agencies reporting one year. These organizations will be discussed more as the various social problems are taken up.

TOPICS FOR FURTHER STUDY

1. Where is the home weakest as a social agency?
2. Give personal experiences of home training in citizenship.
3. Discuss the place of conversion in social reform.
4. Wherein do parochial schools constitute a social problem?
5. Do we have too much or too little of student government?
6. State three hindrances to governmental effectiveness.
7. Name all of the social agencies in your community.

BIBLIOGRAPHY

- Dealey, *The Family in Its Sociological Aspects*.
 Betts, *Social Principles of Education*.
 Athearn, *Character Building in a Democracy*.
 Cope, *Principles of Christian Service*.
 American Red Cross, *Handbook of Social Resources in the United States*.

CHAPTER VIII

DYNAMICS OF SOCIAL PROGRESS

Ideals and organizations for social service are not in themselves sufficient. Machinery never runs itself. There must be power back of it. A dynamic is necessary. "An institution is our first idea for all these sufferers. A sanitarium for the tuberculous, a nervine for the neurasthenics, a 'Rescue Home' for the unmarried mother. This solution contents us for a time, but further experience shows us how limited is the good which an institution can do. It is too artificial."¹

It is in this realm that Christianity functions distinctively. It furnishes that which alone can energize the individual and the social organization for effective moral life and social service. As Dr. H. H. Cherry puts it: "What we shall do with the questions that relate to capital and labor and all other matters that concern the welfare of society must be solved by a quickened conscience of a righteous citizenship."² This motivating and energizing of life is then the supreme problem. It is done in many different ways.

INDIRECT FORCES

Looking at the problem largely from a negative point of view there are some valuable indirect forces. One of these is *work*. The statement, "An idle brain is the devil's workshop," is as true as it is trite.

¹Cabot, *What Men Live By*, p. XI.

²*Our Civic Image and Our Governments*, p. 26.

One of the great causes of criminality, especially among young people and during the vacation season, is idleness. This also is a reason why city-bred boys and girls are at a disadvantage as over against their country cousins. Steady employment in home, shop, or field is one of the best means of keeping youth in the straight and narrow way, and both precluding and curing wrong-doing. It is here that parents have the largest opportunity and responsibility.

Alongside of this is the matter of *recreation*. City youth have many spare hours on their hands and many questionable places calling for them. With automobiles and good roads country boys and girls have much the same problems. Even grown people have something of the same problem now that we have the eight-hour working day and a tendency toward the five or five-and-a-half-day schedule per week. Here then is the opportunity for wholesome recreation under home, church, school and civic auspices both to give an outlet for surplus time and energy and also to keep from places of harm.

An absorbing *ambition* will likewise help. The young man aspiring to be an outstanding physician, a great teacher, a prominent statesman or an effective editor will not only refrain from practices hurtful to that end but will also help to correct evils harmful to that vocation. The same is true of the young woman looking toward the field of music, nursing, teaching or recreational work. Along with this primary vocation a sane avocation in home, church or industrial activity gives a helpful outlet both for time and energy and for useful service.

PUBLIC OPINION

Most people do not think things through for themselves. Rather they take their ideas from others. As Mark Twain has suggested, they get their religion and their politics like their astronomy, entirely at second hand. "Many a man," says Ross, "thinks

he makes up his mind, whereas; in truth, it is made up for him by some masterful associate or the man who talked with him last."¹ It is easier and more nearly natural to follow in the grooves of thought cut out for us by others.

Furthermore, we are all very susceptible to what others think of us or of the course that we are taking. It is easier to drift with the current than to go against it. It takes nerve energy as well as thought activity to take a different course from that marked out by others. Who dares to follow a style that is out of date or stand for a policy that has been generally discarded? People naturally like to be on the popular side and have their deeds unquestioned. In other words, they like to be well thought of by their associates.

The coinciding of the line of least resistance and the desire to be in harmony with others leads naturally to a disposition to fall in with public opinion. Consequently most people follow the crowd. This is seen particularly in mass movements like mobs, the Crusades, political campaigns, and revival meetings. As Ross says: "The settled aversion of our own society to gladiatorial combats, polygamy, chattel slavery, the judicial use of torture, the press-gang, the use of flogging in the navy, or the official tampering with private correspondence can be traced in every case to a more or less general discussion that issued in a principle or maxim or canon, that since then has been accepted without question."²

Here then is a powerful dynamic for social reform. It should be turned to the best advantage. The religious and secular press, preachers and teachers, fraternal and social organizations, parent-teachers' meetings and individuals in general have a wonderful opportunity to create public sentiment, and shape individual thought and conduct. It is

¹*Social Psychology*, p. 12.

²*Ibid.*, p. 353.

legitimate and wholesome and should be utilized. We need it greatly now regarding the cigarette, mixed bathing, suggestive dress and other evils.

INDIVIDUAL EXAMPLES

Another effective impetus to moral conduct is example. Ellwood thinks: "Both conventionality imitation and custom imitation may be powerful influences in forming the social order."¹ Imitation is one of the strongest characteristics of life, and suggestion is the complement to it. The two together are important in controlling conduct. These characteristics are accentuated by the fact that example is concrete and appeals directly to the senses. The power of example is and always has been one of the strongest means of influencing conduct. What one person does somebody else will surely want to do. So the best way to train up a child in the way he should go is to walk that way yourself.

This then furnishes an opportunity to parents to lead their children in the way of moral living and good citizenship. It is needless to say that it cannot be done easily if one refuses to pay the child's street car fare when he becomes old enough to necessitate it, or makes a habit of buying gasoline and other unnecessary things on Sunday. Sunday school teachers and others also have a fine opportunity to exert a wholesome influence. This means that character in the teacher is more important than training. The influence of great reformers and moral leaders will be felt tremendously. This is the value of contact with great personalities both personally and through literature. The vacation school renders a fine service in its study of great characters. Of course the life and example of Christ is the supreme one. His life, along with that of other great biblical heroes, becomes the strongest drawing power to righteous living.

¹*Psychology of Human Society*, p. 358.

On the other side of this it should be noted also that bad characters exert influence for evil. One bad boy with a strong personality in a community often can do more to pull other boys after him than all of the good influence of Sunday school teachers and friends. Here is the danger of amusement resorts and the vacation season. Perhaps it is at this point that we can see most readily the evil of the public press giving so much publicity to wrongdoers. It should also be recognized that the realization of the wages of crime being reaped by an individual constitutes a strong deterrent to crime, e.g., seeing a young man sent to the penitentiary or hung. The author has vivid recollections of this sort of impression.

SELF-REGARDING IMPULSES

Besides the forces and influences from without that contribute to moral living there are also those from within. These spring primarily from instinct or inherited tendencies. And in a large measure they come from the instinct of self-preservation expressed in various forms. Perhaps as Ellwood says, however, they are the "conditions rather than the causes of man's social and cultural progress."¹

One of these is that of *fear*. It is a natural tendency of the organism to shrink from that which would harm it. This leads to flight from dangerous things. It leads also to fighting when one is cornered and cannot get away. It enters into the impulse to call upon God to protect one from the danger that assails. And it leads naturally to shunning those things that in the end will prove detrimental to life. So then the instinct of fear and the repulsion that goes with it may become a strong factor in keeping one from evil. The whole primitive system in government is built in part on this basis. Christ

¹*Psychology of Human Society*, p. 306.

appeals to it in his teaching also (Matt. 5: 22; 25: 41).

Over against this tendency is the desire for *approval* that draws one on to better living. Every one seeks the good opinion of some one. In proportion as this tendency is strong does it furnish a safeguard to right living. There are plenty of people who, if left to their own impulses alone, would live an unworthy life. But in order to purchase the good opinion of others and stand well in society they will adopt higher standards. This constitutes in many cases a strong motive to a moral life. It may not be as high as some but it is valuable nevertheless.

Akin to this is the desire for *happiness*. Pleasure is one of the most nearly universal desires of the human heart. People of all ages and conditions are everywhere seeking happiness. And it is not wrong provided the happiness is of the right kind. The Beatitudes show this to be true. The only question is the plane upon which happiness is sought. It is said even of Christ "For the joy that was set before him endured the cross, despising shame and hath sat down at the right hand of the throne of God" (Heb. 12: 2). The only time when happiness or reward is not a worthy motive is when it is sought purely on the plane of physical satisfaction or at the expense of the joy of some one else. The Bible makes large use of the desire for happiness as a motive to good conduct. And we will do well to appeal to the same motive.

There are other self-regarding tendencies such as pride, jealousy, anger, fighting and similar characteristics which may be turned to a good account and made to minister to the best in life. After all, these things are not in themselves wrong. Rather it is the motive back of them and the object toward which they are directed. So they may be capitalized for good as well as let run wild for evil. They are powerful mainsprings to action.

LIFE EXPERIENCES

Imitation and the blind acceptance of the statements of others play a large part in the period of childhood and youth. Reason and research have much to do with the conclusions arrived at in young manhood and womanhood. But as one approaches maturity the experiences of life play a relatively larger part. So it is that life comes to be viewed according to experience and responses shaped accordingly.

Several things then tend to influence life toward the good. One is the sense of the *brevity* of life. The child looks upon life as a long affair, but as one is brought face to face with death through the going of some one near to him he begins to realize its brevity. Thus he is made to feel that it should be lived in the light of what is to come as well as of that which now is. Another is the realization of the *incompleteness* of life. Soon one comes to see that tasks are not completed here nor rewards always received. Life is like a mountain, part below and part above the cloud. Again then he is faced with the necessity of living in the light of what is to be. This is a strong deterrent to evil and an incentive to good. Still another is the realization rather early that enjoyments on the material and physical plane are *unsatisfactory*. There is a conscience to be reckoned with. So moral qualities must be met in conduct if genuine happiness is to be found. These realizations have a wonderfully strong sobering effect and serve as a tonic to right-doing. We should seek to make a greater use of them.

On the other side the realization of the *hard path of the wrong-doer* will likewise be both an antidote to wrong and a stimulus to right living. Perhaps one has himself reaped the harvest of a wrong course in his own life and found that it is better to live right. Mark Twain said that he knew that honesty is the best policy because he had tried both.

Or perhaps one has seen the results in some one close to him and thus realized the seriousness of evil-doing. As a youth attendance upon the funeral of a neighbor boy who had been murdered in a drunken debauch, after he himself had been a murderer, made an impression upon the author never to be forgotten.

So it is that the experiences and observations of life help one to check up on values and likewise help to spur him on to better things. As experience ripens it tends to become better. Parenthood and mature life have values all their own. Old age ripens for the harvest. After all nature is a great old nurse.

ETHICAL IDEALS

The most powerful non-personal force in the world is an ideal. By it life is transformed and lured on to higher heights. By it great reform movements are launched. The Reformation was the outward expression of the minds back of it. The abolition of slavery was an ideal before it became a reality. Prohibition was dreamed of long before there were enough ballots cast to make it effective. So with all other great moral reforms. The maker of ideals is the most effective social reformer. This then furnishes the great opportunity to the home, the church, the school and the public press. They create the ideals which will determine the desires and thus lead the people on to higher achievements.

The Greek and Roman classification of the virtues to be attained was wisdom, justice, temperance and courage. Wisdom, or the ability to use knowledge rightly, is thought of as the highest virtue from the intellectual point of view. Justice, or fair dealing, is likewise supreme from the angle of the feelings. Temperance, or self-control, is the highest in the realm of desire. And courage is supreme in the sphere of volition. The attainment of those cardinal

virtues in the realms of knowledge, feeling, desire, and will, would make for the ideal character.

There are, however, other angles from which the ideals of life may be viewed. Looked at from the physical angle there are the problems of food, rest, exercise, and the sex life that have to do with health, morals and vitality. The very foundations of morality are involved in these. Viewed from the mental point of view are such matters as exactness, steadfastness, patience, and self-reliance. These enter into the very fiber of moral character. From the social angle are such questions as honesty, fairness, obedience, and unselfishness,—ideals without which there cannot be a good citizen.

An almost indefinite number of particular matters such as pride, anger, gluttony, jealousy and the like might be mentioned. But enough has been given to show that the inculcation of personal ideals is at the very basis of all moral and social progress. The whole is very well summed up by Clark: "The ultimate ethical ideal, therefore, from the Christian point of view, is this—an automatic right adjustment to every circumstance, and instinctive right bearing toward every question of duty and every temptation to wrong."¹ All of which means that ethical ideals, motives and principles must be inculcated in such a way as that they will become second nature and the basis of action in all of the situations of life.

THE SENSE OF LOYALTY

Duty is the sublimest word in the English language. It is above sentiment, fraternity, or even love. Loyalty is the deepest alignment that one can have. It is this virtue which war brings out in a supreme way, and which gives about the only glory there is to war. For effectiveness then there must

¹*The Christian Method of Ethics*, p. 53.

be not only the inculcation of ideals but the actual development of loyalties which will hold one to the fundamental things. Central, of course, in all of this is loyalty to Christ and his cause.

In the development of loyalties actual participation is required. One comes to learn sympathy effectively by being placed in a situation where the occasion for its expression arises. So also with love, service, and sacrifice. This means that the project idea must be employed more and more in teaching. Also opportunity for practice must be given.

In the home such situations are naturally offered but in the church and school they are not so often. However, the salute to the flag in the vacation school, practice in giving in the Sunday school, cooperative effort on the public school playground and many other situations furnish such opportunities. One vacation school took during one summer as its task the building of a miniature city, another summer the institutions distinctive of the state, still another those of the nation, and finally those of the world. As miniature homes, churches, schools, streets, court houses, capitols, and other buildings and equipment were constructed the pupil's relation to them was brought out and the sense of loyalty to all of the institutions of society was developed.

The institutions around which such loyalties should center have been indicated already. They are the ones with which the individual will have to deal. First, of course, is the home, the foundation stone of society; next the church, the champion of morals; then the school, the instructional agency, and finally the state, the protector and promoter of all. Loyalty to these and all of the other minor agencies of the social order is one of the pressing needs of the times. As Dawson puts it, youth should be led to "eat religiously . . . , establish business and professional relationships religiously, and conduct all the

enterprises of individual and social life from the religious point of view."¹

ALTRUISTIC MOTIVES

It is, however, when we turn to the other side of the ledger that the best dynamic is found. This consists in the motives that reach out toward others and have their objective in them. They may be viewed from many angles.

There is *parental* and filial love. One of the most beautiful things in all of life is the self-sacrificing spirit exhibited by parent for child. It extends even to the sacrificing of personal pleasures and will go over to the point of death. One of the most striking instances in the Bible is David's lament for Absalom and his wish that he might have died in his son's place. A child cannot go so far in sin and disgrace as to cut it off from parental love. Close to this is the child's love and sacrifice for the parent. Many a young person has given up personal ambition and even the opportunity of an education in order to care for a parent. Stronger motives than these can scarcely be found for purifying, refining, and uplifting society. This is the parental and filial instinct at its highest.

The *sex* instinct has in it a powerful uplifting influence if rightly directed. It is that which draws the sexes together in social life and has a wonderfully transforming power, particularly in the presence of good characters. It is the basis of chivalry and the knightly disposition much glorified in history and in fiction. Many a crude, rough young man has been elevated and refined in nature by association with a cultured and consecrated young woman. Chivalry, service and sacrifice grow out of the right development of this instinct. On the other hand its perversion has always been and is the cause of the most debasing sins of life. It is here that society

¹Quoted by Sneath in *Religious Training in the School and Home*, p. 309.

rots most quickly. This instinct needs to be utilized by organized Christianity for the good rather than the detriment of man. Its sublimation and right direction is one of our greatest problems.

The feeling of *brotherhood* is another motive that has helped wonderfully to transform society. While there have always been those who have insisted that they are not their brother's keeper and whose hand consequently has been turned against every man's hand, yet there is another group that has felt with Paul, "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish" (Rom. 1: 14). Out of this latter group have come the physicians who have risked their lives to find and apply the cure for disease, the reformers who have given themselves without stint to bring about crusades of righteousness, and the philanthropists who have given back their fortunes as endowments to help alleviate the ignorance and suffering of humanity. This is the urge out of which social progress comes.

Then there is the spirit of *patriotism* that has ever bound the citizen to his country. From time immemorial it has been a powerful dynamic to good citizenship. In times of peace its influence is seen in the unselfish service of the true statesman, and in times of war it is very manifest in the service of the patriot. In fact, this is so evident that the traitor is of all men most despised, and many a man feels as did the martyr Nathan Hale, "My only regret is that I have but one life to give to my country." The cultivation of this motive is vital to real social progress and it needs to be active in times of peace as well as war.

DIVINE POWER

When all has been said that may be said regarding other energizing agencies, both subjective and objective, the fact still remains that the supreme

dynamic comes from God. Morality, to be effective, must be rooted in religion. Christ is the center and source of personal morals and genuine social progress. He is the dynamo that must send the current through the machinery and give it power. As President Wilson has told us: "Our civilization cannot be saved materially unless it is redeemed spiritually." And Ellwood did not state it too strongly when he said: "We must have a Christian world or we shall have social chaos."¹

This power is secured in the first place in the redemption from sin that comes in the initial Christian experience, that of *regeneration*. Man is by nature prone to evil. Paul expressed the universal experience of man when he said: "The good which I would I do not; but the evil which I would not, that I practice" (Rom. 7: 19). In such a frame of mind right living is difficult, and every one in his extremity is made to feel that only Christ can deliver from the body of death. Furthermore, there is the feeling on the part of the unregenerate man of being out of harmony with God. Consequently he cannot feel that the power which makes for righteousness in life is on his side. Again he feels defeat. In conversion, however, things are changed. The life is cleansed. A sense of being on the side of God is brought. And with it is realization of responsibility to God for cleansing from sin. This constitutes a mighty dynamic.

There is also the energizing influence that comes through the *abiding of Christ* in the life. It is not simply a crucified Saviour, but also a risen Lord that is accepted. "If, while we were enemies, we were reconciled to God through the death of his Son, much more being reconciled, shall we be saved by his life" (Rom. 5: 10). This brings to bear on the individual the divine help. A new power is exerted and with it a consciousness of being on the

¹*Christianity and Social Science*, p. 160.

side of the source of all strength. "I can do all things in him that strengtheneth me" (Phil. 4: 13). By this means one is given not only a new strength from without, but also a consciousness of being right. And there is nothing more invigorating in one's life or that gives greater ability to overcome evil and the forces of evil, than the consciousness of being right. It is this which helps one to chase a thousand and two to put ten thousand to flight.

With these there is a new sense of responsibility. The realization of being a son of God brings the feeling of *responsibility to him as Father*. If there is a spark of gratitude in one's life it will be stirred by the realization of what God has done for him. The cross with all of its meaning has ever drawn out the best there is in man. Consequently there is the feeling that one must live and serve for his sake. "The love of Christ constraineth us" (2 Cor. 5: 14). And with it is the feeling of a new relation to man. By virtue of the new relation to God one is obligated to his creatures in a way not true before. Consequently there is a new feeling of obligation to do the best for those among whom one lives.

The consciousness of having a *divine calling* and mission in life likewise moves one to new endeavor. It includes not only the idea of stewardship of life, but also the realization that one has a task to perform which if left undone will not be performed. Alexander says of Christ: "He goes steadily forward with the calmness of one who knows himself and his work . . . He is conscious that his task has been given him by God, and that he is the chosen instrument of his Father's will."¹ Something of the same sense of a divine vocation and of loyalty to the divine call inheres in the individual Christian and spurs him on to greater endeavor. This is one of the highest fruits furnished

¹*Christianity and Ethics*, p. 149.

by the gospel and one of the most influential forces in helping to carry it out. A reformer of that type cannot be defeated.

And finally the *longing for immortality* furnishes a source of power. No one is quite satisfied with this life. Deep down in the human breast there is the feeling that this world is not our home. This consciousness fills one with the realization of the importance of making the most of the time here, helps one to see things in perspective, and to center on the essential rather than the incidental. He performs his duties here in the light of the life that is to be. The sense of citizenship in the other world dominates the responsibilities in this. What finer influence could one have to make this life count for the most in serving man? It is the motive that lured Moses on in his life's work, causing him to refuse to be called the son of Pharaoh's daughter and to share ill-treatment with God's people rather than the pleasures of sin, "for he looked unto the recompense of reward" (Heb. 11: 26). There is nothing more elevating than to live in the light of the life that is to be.

This concludes our study of the general social principles of Christianity. We have sought to find the scriptural conception of social living from Christian experience, biblical examples and specific teachings. In the light of all of this we have sought also to mark out the general ideals, institutions and forces necessary in making a Christian society. We shall now turn to a study of a number of the specific problems of the social order—their nature, significance and solution in the light of Christian principles.

TOPICS FOR FURTHER STUDY

1. What is the most effective determinant of public opinion?
2. Show the value of biography in the church school.
3. What life experience has helped you most?
4. Discuss the sublimation of instincts in relation to morals.
5. What is the most powerful altruistic motive?
6. Mention other dynamic forces than the ones discussed.

BIBLIOGRAPHY

Cabot, *What Men Live By*.
Alexander, *Christianity and Ethics*.
Williams, *Introduction to Christian Ethics*.
Coe, *Education in Religion and Morals*.
Sneath, *Religious Training in the School and Home*.
Ross, *Social Psychology*.

PART II

PRESENT DAY
SOCIAL PROBLEMS

CHAPTER IX

HEALTH, THE BASIS OF RIGHT LIVING

Health is one of the most important of all matters. In fact, there is almost nothing more important. The leaders of both Judaism and Christianity gave emphasis to it. As we have seen previously, Moses gave numerous regulations dealing with various phases of health. Christ was known as the "Great Physician," and about three-fourths of his miracles were those of healing. He was no haggard ascetic. So we as Christians cannot afford to be indifferent to health. We shall notice two general phases of the health problem.

DISEASE

1. *Its extent.*

It has been estimated that 3,000,000 people are sick constantly in the United States. It has been stated also that three-fourths of the over 20,000,000 school children in the United States have some physical defect. The average individual loses about thirteen days each year from sickness. It is a problem then that calls for thoughtful attention on the part of Christian people. There are many dangerous forms of disease.

Infant mortality in Chicago in one year claimed one-tenth of those under two years of age. In Texas 8,638 babies died in a recent year under one year of age. It was claimed that 250,000 children died in the United States in one year not properly cared for. "The loss in the infantile army in the first

twelve months is greater than any actual army in modern warfare." The proportion of deaths of children under one year of age in the United States has been estimated at as high as 20 per cent. So the slaughter of the innocents still goes on.

Tuberculosis is the most serious of all communicable diseases. It has been estimated that 150,000 people die of this disease every year in the United States, more than one-third being in the South, and that ten times that many are sick from it. One-third of the deaths of people between fifteen and sixty years of age are from this disease, and one-eighth of all deaths are caused by it. Almost a third of all dependency in large cities results from tuberculosis. It is significant, however, that the death rate has been reduced nearly one-half in fifty years.

Recently *heart disease* has been running a race with tuberculosis as a cause of death and has run ahead, claiming 199 deaths for each 100,000 of population. It has increased rapidly during the past few years due to the strenuous American life, going to first place. We need to slow down, for overwork and nervous tension contribute to it.

Pneumonia is the third great cause of death. One year there were 140 deaths per 100,000 population from it, which was a decrease of 20 in sixteen years. It is a germ disease, and cold, dark rooms and loss of vitality, as in the case of influenza, predispose one to it. Much of this, as is seen, is preventable.

Cancer is one of the few diseases that has been on the increase lately, having gained nearly 33 1/3 per cent in sixteen years. From April, 1917, to July, 1919, there were 76,433 deaths among our soldiers from bullets and diseases, while in the same time 180,000 of our population died from cancer. One of every ten deaths of people above forty years of age is from it. It is fatal in nine out of every ten cases, due largely to ignorance and neglect.

Malaria is a rather prevalent disease, resulting in a great deal of sickness, especially in low lands. It is a germ disease and transmitted by one kind of mosquito which is rather easily eliminated through draining swamps and putting oil on waters.

Typhoid fever is very prevalent and dangerous. Possibly 250,000 people in the United States are ill from it each year. The typhoid bacteria are transmitted usually through the water and milk supply, and aided and abetted by flies.

The *hookworm* disease affects many people, the number in the United States having been estimated at 2,000,000. In one regiment of soldiers recruited from the Gulf States in 1917 it was found that 54 per cent of the men had this disease.

Bad teeth and *tonsils* cause much disease. It has been stated that 60 per cent of tuberculosis originates with bad tonsils. It is said that a decayed tooth is as great a source of harm as alcoholism.

2. Results of it.

Perhaps the most immediate and evident result of disease is the untold *pain and suffering* which the individuals must endure. Some rarely ever know a well day. Many lie on beds of affliction for their remaining days enduring a veritable death. Others go to asylums or premature graves because the ills become unbearable. The abundant life which Jesus came to give is impossible under such circumstances. A visit to any hospital shows how this submerged group lives. The very reason for abolishing war is the reason for reducing sickness to the minimum. And in thinking of the pain and suffering we must remember not only those directly affected by disease, but also those who are dependent upon them for support.

Not only is much pain and suffering endured but one's *attitude toward life is changed*. The chronic dyspeptic is naturally pessimistic and unable to enjoy

life to the fullest. One with the frazzled-out nerves is inevitably cross and irritable. Truly has it been said that the answer to the question "Is life worth living?" depends on the condition of the liver. We look out upon life through the colored glasses of our physical condition. Happiness and service are affected thereby. Anger, irritability, and an unpleasant disposition in general are the results of ill health.

Economic efficiency is imperilled by it. Dr. Barker¹ quotes the Medical Journal as saying that the yearly loss from typhoid fever is \$271,933,888.00 and the cost of malaria \$694,904,750.00 and that tuberculosis takes a \$250,000,000.00 toll. He quotes: "The price of the comforts of our industrial life is the death of one of every 181 in our population. On the peaceful battlefield of industry every twenty days we lose more lives than we lost in the War with Spain. The mines kill by accident five of every thousand they employ."² The cost of disease and accident in economic inefficiency and medical bills paid, runs far beyond the billion mark annually.

Bad morals is another effect. Much wrong-doing grows out of bad physical conditions. Children and youth have been cured of tendencies to crime by remedying physical defects. Impurity is frequently prompted by abnormal physical conditions. Juvenile courts often require physical examination of youthful offenders. In fact, the psychopathic institute is an accompaniment of the juvenile court. Also poverty growing out of sickness leads to stealing and other offenses. So disease has a direct bearing on the morals of an individual. Good health is one of the conditions of right living.

Lowered spirituality results also. Spirituality is possessing the right spirit toward one's own life, others, and God. The physical condition affects this directly. As already indicated, the melancholic per-

¹*The Social Gospel and the New Era*, p. 108.

²*Ibid.*, p. 109.

son is pessimistic, and the nerve-worn person irritable and cross. There is an interesting record of a pioneer New England preacher who, after a hard day's ride, was warmed by a friendly fire and nourished by an inviting supper, and before retiring wrote down in his diary about the spiritual influence of his hosts, but upon arising in the morning with a case of indigestion wrote again how the devil had got hold of him through these agents. This is rather true to life. Health affects religion.

It is evident then that almost every phase of life is affected by health. As Christians we cannot afford to be indifferent to it. As Lord Beaconsfield has said: "Public health is the foundation on which rests the happiness of the people and the power of the country; the care of public health is the first duty of the statesman."¹

3. *Helps in handling it.*

(1) *A conscience on the matter.*—For one thing there is needed a realization of the *sacredness of the physical*. So much have we emphasized the spiritual and its supremacy over the physical that many have come unconsciously to feel that there is no Christian obligation to the body. In fact, in some cases, as in extreme asceticism, it is looked upon as something unholy rather than sacred, and consequently abused rather than developed. There is needed a re-emphasis on Paul's command, "Glorify God therefore in (or through) your body" (1 Cor. 6: 20).

Also there is needed a realization that disease is preventable and *health is purchasable*. Too often we have satisfied ourselves that sickness and death are inevitable and that the whole responsibility rests on God. The fact is continually being demonstrated by medical science that much sickness and death are preventable. Health is largely purchasable and the means of its purchase are in the hands of the individual buyer.

¹Quoted by Barker in *The Social Gospel and the New Era*, p. 109.

Furthermore, there is needed a conscience on the *prevention of disease* as well as on the cure of it. In almost any church congregation great sympathy can easily be aroused when some individual is sick and needing help. On the same basis funds for building hospitals can be raised. But there is little realization that it is as much a Christian duty to help ward off disease and prevent its spread as to cure the patient already sick. A conscience on this whole problem will help greatly in curbing disease and insuring health.

(2) *Knowledge regarding disease.*—Much sickness and death come because people do not know how to prevent disease or to care for it when illness comes. Many die from wrong eating when convalescing from typhoid fever. Cancer can be cured generally if treated in time. Infant mortality and the spread of tuberculosis grow largely out of ignorance. In a section of New York City where mothers were taught systematically, the mortality of babies decreased twenty five per cent during the year. Also the death rate from tuberculosis was reduced from 200 per 100,000 population to 140 in sixteen years in the United States. Enlightenment explains these facts.

But much more needs to be done. Laws of health are ruthlessly violated because of ignorance. Much sickness could be prevented if people only knew. There is need yet for community health institutes perhaps under joint auspices of the local school teachers, physicians and pastors. Bulletin boards can be used and literature distributed bearing on these matters.

(3) *Individual observance of the laws of health.*—If, as President F. C. Wells of the American Examiners' Association of New York has said: "Seventy per cent of tuberculosis, thirty per cent of blindness, eighty per cent of typhoid fever, and forty per cent of pneumonia are preventable and due entirely to

negligence," certainly there is a responsibility on the individual. And an ounce of prevention is worth a pound of cure.

For one thing one should watch his *eating*. Much sickness comes directly and indirectly from indigestion. Most people eat too much and over-load the system. Many eat too fast and do not properly masticate their food. The majority of us eat things that we should not. Thus do many "dig their graves with their teeth." Balanced diets and proper care in eating are greatly needed.

Rest is also important. We live in an age of keen competition and nervous haste. As a result come indigestion, nervous break-downs, and even insanity. Each day there should be sufficient rest to restore the energy used up during the day. On the Sabbath there should be enough more to give a surplus. Plenty of sleep in good fresh air should be taken, generally eight hours per day. And with the rest should come a moderate amount of exercise daily, e.g., the "daily dozen."

As a prevention of smallpox, typhoid and the like, each person should be vaccinated or inoculated at specified times. This treatment is almost perfect in its prevention of such diseases, and is of too much consequence to be treated lightly. Many have paid dearly for carelessness in these matters.

Furthermore, each person should have a medical examination either yearly or at stated intervals. By this means diseases are detected in their incipiency, and met accordingly. Taking stock in this way is as important as doing it in any other line.

(4) *Social activity in preventing disease*.—To begin at the beginning certain laws relative to eugenics should be passed so that the physically and mentally unfit will not propagate. Certainly medical examination should be required before marriage. Says Thoms, "It is a splendid charity to care for the feeble-minded; it is a far greater charity to prevent

the birth of the feeble-minded. . . It is a dastardly crime to murder a man and put him out of the world; it is unspeakably more devilish to curse him into the world."¹

Proper *sanitation* and housing need to be guarded socially. Malaria has been largely eliminated by draining swamps and oiling standing water. By such activity in Crossett, Arkansas, the doctors' calls for such cases were reduced from 600 to 14 in two years.²

Typhoid fever can be greatly reduced by proper sanitation and screening. In the Canal Zone General Gorgas reduced the death rate from yellow fever and malaria from a high figure to a lower rate than that in the United States. Proper light and ventilation in houses has much to do with the health of the occupants.

Pure *food and drink* are essential also. Often typhoid and tuberculosis are transmitted through the milk supply and frequently the water supply carries typhoid germs. Communities cannot take too much care in these matters. And the regulation as to pure foods is as essential. There is danger of diseased animals being slaughtered, bread being cooked in badly ventilated bakeries, and germ-laden fruit being peddled on the street. Eternal vigilance is necessary.

Hospital provision for the sick is essential. Fortunately much is being done along these lines. Religious denominations and fraternal organizations, as well as cities, counties, and states are making provision for hospitals. Also attention is being given to institutions of this kind for the tubercular and the insane. Free clinics in the cities are rendering valuable service.

Public health officers are also helpful. Physicians employed by cities and counties help greatly in keep-

¹*Social Imperatives*, p. 188.

²Barker, *The Social Gospel and the New Era*, p. 120.

ing sanitary conditions. County nurses are of inestimable value in advising mothers as to the care of infants, the care of the sick, and proper foods. Medical social service is becoming a valuable adjunct to the work of the hospital staff.

STIMULANTS AND NARCOTICS

1. *Extent and result.*

(1) *Alcohol.* Previously this was one of our greatest evils. More recently the coming of national prohibition has helped to remedy the situation. Within five years after the advent of prohibition arrests for drunkenness decreased to about one-third of the previous number, and the number of those who drink to approximately one-seventh. As the old drunkards die off this will decrease further.

But the problem has asserted itself in several other ways. One has been the transfer of activities to other lands. China particularly has been a center for liquor activities. The same boats that carry missionaries also carry whiskey. Another has been the illicit manufacture of liquor in our own land, stills having sprung up everywhere. And many prominent people have contributed to the illicit importation of whiskey into their country by the rum-running boats. Also the substitution of patent medicines, Jamaica ginger and other things for whiskey and the increased use of cigarettes have resulted.

Most significant has been the effort to discredit prohibition and repeal or modify the amendment. King Alcohol has by no means been completely dethroned. Many would modify the Volstead Act so as to permit 2.75 per cent beer. But as Irving Fisher says: "So-called light wines and beer are plenty strong enough to do great harm" and "to bring back both light wines and beer would bring back stronger drinks as well."¹

¹*Prohibition at Its Worst*, p. 209.

(2) *Opiates*. Drug addicts have *increased* greatly during the past few decades. A special investigating committee of the United States Treasury Department stated that there were 1,500,000 drug addicts in the nation, one-third of whom were secret users. Opiates have been outlawed recently but there is considerable violation of the law.

This situation has been brought about by several *causes*. Sometimes it is the "dope" in patent medicines that has led to the beginning of the habit. Sometimes opiates are prescribed by physicians to ease pain, and the habit is formed. In Jacksonville, Florida, it was found that nearly 55 per cent of the cases developed this way. In many cases it is the desire of those undergoing the drudgery of life to be lifted above "the dead level of life." And sometimes the unscrupulous druggist or professional "dope" peddler is the cause. In any case the result is the same—a blighted life.

In this connection, though not opiates, there might be mentioned the serious effects of an extreme use of tea, coffee, and certain soft drinks. The caffeine in coffee and theine in tea are alkaloids as is also the main principle in some soft drinks such as coca-cola. They are artificial stimulants affecting both the nerves and digestion. Dr. J. N. McCormack, former secretary of the State Board of Health in Kentucky, said that coffee is as detrimental as tobacco to those who begin after twenty, and tea is not less harmful. Certain laboratory experiments have verified these facts.

(3) *Tobacco*. The tobacco evil has *increased* tremendously within the past few years, particularly in the form of the cigarette. This has been due in part to the abolition of alcohol and opiates. It was accentuated greatly by the support given the cigarette during the recent war through the Red Cross and Y.M.C.A. Worst of all, women have become users, some women's colleges and city clubs having

smoking rooms. In 1910 there were 10,469,321,101 cigarettes manufactured in the United States, 17,964,348,272 in 1915, and 47,430,105,055 in 1920, or more than enough for one each day for every person. It is said that 1,500 adults and 1,500 boys join the ranks of the cigarette smokers every day, and that the slogan of a great tobacco company is, "A cigarette in the mouth of every man, woman and child in China." The most striking advertising is in this field.

The *cost* of all this is enormous. It has been estimated that about \$2,110,000,000.00 were spent for tobacco in all forms in the United States one year. This is about \$20.00 per capita, four times the cost of the Panama Canal, and twice that of maintaining the United States government. About 1,500,000 acres of land are used in the production of tobacco, enough to provide the nation's grain supply; and about one-third of the loss by fires is caused from tobacco. So we pay a rather high price for this luxury. Would it not be better to put this investment to a better use?

The *effects* of its use are worse still. Physically, it leads to nervous disorders, dyspepsia, heart disease, and a favorable condition for pneumonia. Now that women are smoking more the second generation will reap still worse effects. "Prussic acid is the only substance more poisonous than nicotine," said the President of the Paris Medical Academy. Indians dipped arrows in nicotine to produce convulsions. The injection of the tobacco juice of one cigar will kill a cat, and a leech dies instantly if it sucks the blood of an habitual smoker. Brown quotes various physicians showing that bad vision, deafness, dyspepsia, hardening of the arteries, cancer of the lip and tongue, and paralysis result from tobacco.¹

¹*Tobacco Under the Searchlight*, pp. 73ff.

Mentally the effects are nearly as bad. College honors are two to one in favor of the non-users. Prof. W. H. McKeever studied 2,336 cigarette-smoking, public school boys and found six bright students, ten average, and the remainder poor or worthless. David Starr Jordan said: "Boys who smoke cigarettes are like wormy apples, they drop long before harvest time. The boy who begins smoking before his fifteenth year never enters the life of the world." Elbert Hubbard said: "He (the cigarettist) is a defective, a physical, mental and moral defective. His future lies behind."

The moral results are also disastrous. The will is weakened and the moral sense dulled. Judge LeRoy Crane of New York City said: "Of the boys who come into my court, ninety-five per cent brought before me charged with offenses from shooting to burglary are cigarette smokers; while those who do not smoke seldom appear before me." The Judge of the Montreal Juvenile Court after handling 3,000 cases gave the same verdict, and in this case sixty per cent of the girls tried used cigarettes. Dr. F. W. Gunsaulus stated: "I do not believe there is an agency more destructive of soul, mind and body, or more destructive of good morals than the cigarette. The fight against the cigarette is a fight for civilization."

2. *Our attitude toward these things.*

We should set a *worthy example*. As Christians we no longer think of indulging in intoxicants. Such also is true as to narcotics. There is room for improvement, however, in regard to the cigarette and kindred evils. While the use of tobacco is not to be classed with these grosser evils, yet on the whole it is a rather detrimental luxury. There are occasions for its use but they are rare. A somewhat harmless indulgence of the adult along this line may be the means directly or indirectly of leading a youth with tender nerves into a harmful course.

It is better to be on the safe side of a questionable practice. To say the least it does not help a preacher's influence (or pocketbook) for him to smoke.

Public sentiment should be created against these evils. It took over half a century of platform agitation against the saloon; over a quarter of a century of temperance lessons in the Sunday school; and a long process of teaching in the public schools to outlaw whiskey. But building public sentiment did it. There is need for similar enlightenment and sentiment regarding the lesser evils—the cigarette and its accompaniments, and also against modifying or annulling the prohibition amendment. Since the recent war the bill-board and full-page advertisements in the magazines have presented in striking pictures and glowing terms how the cigarette helped to win the war and its value and satisfaction to life. There is need for counteracting teaching, particularly to disillusion the young. Preachers and Sunday school teachers as well as public health officers and public school teachers and others have a fine opportunity here.

Enlisting abstainers is another way of meeting these things. Total abstinence organizations did much to help pave the way for prohibition. They will do much in the crusade against the cigarette and other evils. In one year the Anti-Cigarette League enlisted 250,000 public school boys. A state orphanage had all the boys in such an enterprise as did also a high school. Much good will come from such activity. It will count tremendously in character results, and is well worth promotion. The various young people's organizations in the churches have a fine opportunity to do a good service in this respect.

Legislation should be secured to help further. Prohibition has come in our land but the struggle is on in others. The battle has been transferred to other centers. We should lend a helping hand.

The president of a state brewers' association said some time ago: "We are looking to China as the best place to go. I am leaving in a few days for that country to arrange for the construction of a \$2,000,000 plant." This furnishes us a new opportunity for missionary service, for many nations lack both money and enlightenment with which to fight the evil. We owe it as a duty.

In the homeland there is needed stricter regulations as to the importation and distribution of certain drugs. Stricter legislation regarding patent medicines would help also. Somehow there ought to be better regulation regarding the manufacture and sale of cigarettes to the young.

We should help *enforce the laws*. At the present time this is the supreme need. Never was there a stronger or more aggressive effort to break down any law than that which has been waged against prohibition. It has amounted almost to encouraging law violation. In practically every county of the nation there has been the illicit manufacture or sale of intoxicants or both. What is needed above everything else is the cooperation of all law-abiding citizens and law-preserving officers in seeing that the laws are enforced. It can be done if the good people of the nation want it done and will stand together to see that it is done. Public officials should be forced to punish offenders and private citizens should help them do it.

In closing this discussion it might be well to add that all along the line there is a need for a keener realization that the body is the temple of the spirit and that it should be made a clean abiding place. Temperance in all things should be carefully observed. This includes anything that would mar the effectiveness of the body. There is room for a great deal of thinking on the meaning of Paul's suggestion that we are to glorify God in or through the body, i. e., use the body to the glory of God. Any

neglect of the body, or taking into it anything that will harm it, or using it for satisfactions that interfere with the spiritual, is sinful. As Christians we should not be willing for an athlete training to win a football game to be more careful or self-denying in matters dealing with the body than are we in the great game of life.

TOPICS FOR FURTHER STUDY

1. Can you attribute all deaths to divine providence?
2. Compare the Christianity in building a hospital and cleaning an alley.
3. Is one responsible for another to whom he communicates disease?
4. Have we a right to shorten our own lives?
5. Investigate the sanitary conditions of your community.
6. Should children be given tea and coffee?
7. Give instances of the effects of cigarettes.

BIBLIOGRAPHY

Thoms, *Social Imperatives*.

Henderson, *Social Duties from the Christian Point of View*.

Brown, *Tobacco Under the Searchlight*.

Fisher, *Prohibition at Its Worst*.

Bliss, *Encyclopedia of Social Reform*.

CHAPTER X

RECREATION, CHRISTIANITY'S GREATEST NEGLECT

Closely related to the topic of health is that of recreation. In fact, as already seen it is a vital element in building health. But it has wider bearings than this. And, too, it has been sadly neglected by organized Christian forces especially on its positive side. So it seems well to give it a separate treatment.

IMPORTANCE OF THE PROBLEM

Several things converge to make the whole problem of recreation one of the most significant that faces Christianity today.

For one thing it is the *natural* expression of the instinctive nature of man. People of all ages and conditions of life are prone to play in some way. Especially is this true in childhood and youth. Furthermore, all normal people seek companionship and a social life. They naturally group together. These two things make it inevitable that they will come together for recreational life. It would be unnatural for them not to do so.

For another thing, the conditions of life today make it *necessary* that some time be given to recreation. We are living in a time when we are over-run with activity, sometimes even religious activity. There are so many things to do and we work on such a tension that our nerves are stretched almost to the

breaking point. To make it worse still the activity is often of a routine and humdrum type that makes it all the more monotonous and trying. Consequently there is need for something to divert the attention and relax the nerves. This necessitates recreation.

Added to these is the fact that the working people have more *leisure* time than formerly. The coming of the eight-hour working day gives, especially during the summer, more time than formerly. The occupation often does not call for any of this to plan for the next day's work. Also the people who have it are usually of a type not to spend this leisure time in reading and study at home, consequently they are seeking some public place of amusement. And the way they use this leisure time will have much to do with the formation of character. All of these facts make the problem of recreation one of the first rank.

Organized and *commercialized amusement* seeks to capitalize this situation. It is planned to appeal to those and other tendencies in human nature. It is worked out in a heartless fashion simply to make money. The capitalization extends to billions of dollars. For the most part it is set against the things for which Christianity stands. Thus does cold-blooded, commercialized recreation flaunt itself in the face of our onward-marching, Christian civilization. It constitutes one of our most serious and significant social problems today.

So then a new task and crusade confront us. As Wagner says: "Our fathers delivered the Holy Land from the Infidel. There is another holy land which brigands, thieves, and the profane pollute every day. It is the land of laughter and of pleasure . . . It is ours and we will regain it."¹

¹Quoted by Jennings, *Social Teachings of Christ Jesus*, p. 55.

SCOPE OF RECREATIONAL ACTIVITY

The term recreation is being used here in the broadest sense. It includes all avocational or leisure-time activities. In other words, any activity involved in recreation should be included in its scope. In general, two divisions or groupings may be made. Of course they are not mutually exclusive.

There are many recreational activities that have to do primarily with the *physical* side of life. Included in this are such things as gymnastics, playground activities, ball games of various kinds, swimming, hiking, hunting, fishing, rowing, field meets, and competitive athletics. These occupy a large part of the life of youth, and of the space in the daily press. As participants or observers many are concerned with them. The health of the people is largely bound up with these.

There are also a very large number which have to do primarily with the *psychical* side of life. In other words, they are the things that we include under the term social. Among these are such affairs as socials, musicals, recitals, dramatics, arts, theatrical and motion picture activities, oratorical contests, fine arts exhibits, comic papers, humorous literature, dancing, picnics, and other home, church, school and community entertainments. It will be seen again that this phase occupies a very important and large part of life's activities. Morals and culture are greatly affected by these things.

In all, then, recreation occupies no small place in life. Nor is it a place of minor importance. Christianity cannot be disregarding of it. We must make a large place for it in our thinking and planning, and consider it a social problem of major rather than of minor importance. This will be seen still further as we study the next topic.

VALUE OF IT

This we have noticed in part already, particularly as to the re-creative element. There is more, however, to be considered. There is, as we shall see, a large value in the development of life itself. Just as the kitten in its play trains for life's activities, so also does the child.

1. *Physically.*

Recreation stimulates heart action, increases lung activity, promotes the bodily functions and thus contributes to health, vitality and physical efficiency. It is nature's method of getting us out into the sunshine, open air and activity—things we all need for our bodies. By means of it disease is more easily resisted, temptations withstood, and the ability for endurance developed. Without such the child would never be developed fully but would remain a weakling and a dwarf. Without it the tired and nerve-worn adult cannot hope to become physically fit. Recreation in some form is a physical necessity. We neglect it at our own peril.

2. *Mentally.*

On the one hand it gives *relief* to tired and worn nerves and enables one to recuperate from mental exertion. The old adage is true: "All work and no play makes Jack a dull boy." And it is also true that we are living under such a mental strain in school and professional life that nervous breakdowns, insanity and suicide are becoming all too common. The best way to prevent overtaking of the mental life is through wholesome recreation. No one can be his best mentally without such.

On the other hand there is a definite *educational* value in play. By it the individual learns the lessons of life. By play the kitten trains in the art of stealing and springing on its prey. The girl with her dolls and the boy with his hatchet will be

preparing for the responsibilities of adult life. Washington used to gather the boys together and drill them. Wellington claimed that the battle of Waterloo was won on the playground of Eton. Woodrow Wilson and his companions carried on a debating society in a hay loft. The football star learns alertness of thought as well as of body in the game. Parks and playgrounds develop interest and sympathy. In Cleveland, Ohio, it was found that the accelerated children were differentiated from the retarded not by native ability but by the kinds of recreation.

3. *Socially.*

Using the term in the broad sense it may be said that recreation is a tremendous *democratizing* force. Nothing does more to break down the barriers of class distinction, racial prejudices, educational variations, and financial differences than the bringing together of a group of people in recreational activity. It "teaches them to cooperate in the pursuit of a common pleasure" and thus unites them in interests. Dr. Luther Gulick has suggested that democracy should not only provide instruction for every child in school but also play traditions for every child on the playground. Roosevelt sent his sons to public rather than to private schools.

Also it helps to train in *citizenship*. In games of various kinds the social side of the personality is developed. A sense of responsibility is created. Self-control and the recognition of the rights of others are developed. Loyalty to the group is inculcated. Many a youth gets his first sense of self-control, self-assertion, and cooperation on the playground. It has been observed that the sport that best brings in the spirit of team-play is rowing with a crew, and that the democratic nations of the world have been the rowing nations. Something of the same thing applies to baseball and football, our

national games. International athletic and debating meets have had their value in this respect.

4. *Morally.*

It has been said that what one makes during the hours of work goes into his pocket and what he does during the hours of leisure goes into his character. Perhaps this statement is not too strong: "If we would preserve and promote our civilization, the same official concern must be given to leisure that is now given to education." Certain it is that back-alley play activities, penny arcades, picture shows, and dance halls do not contribute the best to character building. Ideals and habits are fashioned during play periods as well as in Sunday school classes. It has been found that delinquents spent far more time as children in desultory pursuits than those who became normal citizens. A study of juvenile delinquency in Chicago showed that there was nothing like so much in territories within one quarter of a mile of the small parks. If we could solve our recreational problem we would settle very largely our crime and immorality problems.

PRINCIPLES RELATIVE TO IT

In discussing pleasure, Dr. W. B. Jennings¹ gives three guiding principles relative to the individual's attitude. These may be taken as general principles for society's attitude toward the whole problem of recreation. They will apply particularly to questionable amusements.

1. *"Pleasure is limited at the point beyond which the organ or faculty in pleasurable exercise is hurt."*

This means that any good thing must not be overdone. A college athlete has no right to play to the point of physical harm. Dancing all night with worn nerves and loss of sleep would be wrong even

¹*Social Teachings of Christ Jesus*, p. 54.

if the activity itself were all right. One should not attend the movies until his eyes are hurt even though the show may not be bad. This principle rules out the excessive use of tobacco, tea, coffee and even some soft drinks. It makes the use of whiskey and narcotics a positive wrong. It recognizes that recreation is a means to an end and not an end in itself.

2. *"Pleasure is limited at the point where one part of our nature is injured by the pleasurable exercise of another part."*

This principle recognizes that man is a complex and many-sided being. He has physical, mental, social, and spiritual interests to be taken care of. So an amusement is to be judged not alone by whether or not it is bad directly, but also whether it works harm to other phases of one's life. If the dance injures one's spiritual nature and influence, even though it may not harm physically or morally, it is to be left off. If attending the movies pre-occupies one's time and prevents participation in religious meetings, it is wrong. Even eating a heavy meal is not allowable if it interferes with one's religious activity. Such a test rules out gambling, Sabbath desecration, immorality, and other questionable pleasures. Perhaps the reverse of the principle also applies that one should engage in recreation if a phase of his nature suffers from the neglect. Many of us sin on this latter side of the matter.

3. *"Pleasure is limited at the point where it is bought or indulged in at the price of another's injury."*

This brings up the whole question of influence and abstinence for the sake of others. It suggests that though a thing may not hurt one either directly or indirectly, yet if it causes another to go astray it is wrong. This is the highest test for an amusement. It means that our conduct must not lead into a trap the unthinking, immature, or over-conscientious.

For example, the Christian must be careful that his attendance upon a good picture show does not lead someone without discrimination to a bad one. He must inquire whether dancing will not hurt an imitator, though it does not hurt him. He must ask whether his use of tobacco will not lead the boy to cigarettes. Paul would not even eat meat if it caused another to stumble.

ACTIVITIES TO BE CURBED

1. *The dance.*

It is coming to be an almost *universal* amusement. An investigation in New York City revealed 100 dancing academies teaching around 100,000 pupils, fifteen per cent of whom were under sixteen years of age, the most of whom sought their amusement in the commercial dance hall. In Cleveland there were about 1,500,000 paid admissions to the dance halls in one year. It has come to be a common feature in college and often in high school social functions. Usually it is a part of the program of municipal recreational activity.

It has *little to its credit*. It does not contribute to physical development. In fact, aviators in training during the World War were not permitted to attend dances on the nights preceding flights because of its effect on the nerves. It is not cultural. It develops no one's intellect. Aesthetic qualities are blurred in the coarse music and talk of the occasion. Modesty and morals are broken down in the embrace natural instinct will not permit in lower animals. The New York Chief of Police once stated that three-fourths of the abandoned girls started down in the dance halls.

Encouraged through passion and the social nature, and popularized by the war and commercial interests, it is *hard to meet*. Christians should abstain from it, preachers and teachers should create

sentiment against it, and strict regulation should be had over public dance halls. We should see that it is not a part of the recreational program in public schools or of campaigns for raising money for charitable enterprises. "A dancing foot and a praying knee do not grow on the same limb."

2. *The movie.*

It is one of the most *popular* recreational activities. This is due to the facts pointed out by Bogardus,¹ of its immediate appeal to the senses and curiosity, its requiring no special intelligence or punctuality, and the inexpensiveness and possibility of the whole family attending. He might have added the appeal to sensation and passion. In one year there were 5,000,000,000 paid admissions in the United States—one for every person every week.

Through its suggestiveness, its appeal to passion, its exaltation of the abnormal and the criminal, it is one of the greatest *schools for evil*. One investigation showed only 35 of 380 films free from objection, and another found only fifteen per cent developmental with the others ranging all the way from entertaining to demoralizing. Sex plays pay three to ten times as much as dramatic. It is permanent and should be made a wholesome recreation.

There are three possible *attitudes* to take. One is to abstain altogether from going, or go only to those not questionable. All Christians should do this. Another is to seek legislation and regulation providing the right kind of censorship.² This is needed for the sake of the masses. And another is to provide adequate substitutes either in the form of wholesome movies or other suitable pleasures. A social program for church and home will help to do this.

¹*Introduction to Sociology*, p. 125.

²See Chase, *Catechism on Motion Pictures*.

3. *Amusement resorts.*

In nearly every large city and especially the coast resorts there are permanent amusement centers such as Coney Island in New York, the White Way in Chicago, and the beach section in Galveston. In smaller places there are occasional fairs, exhibits and shows with the amusement section. Shooting galleries and penny arcades are found alongside of the movies, and street carnivals go everywhere.

These places are characterized by dancing, often of the vaudeville type, and an appeal to passion. Silly songs and suggestive jokes enliven the activities. Shooting galleries, roulette wheels and other games of chance appeal to the gambling spirit. The penny arcade exhibits its pictures of semi-nude characters, prize-fighting, and unnatural relation of the sexes. Pools for mixed bathing are operated rather widely in summers.

All of these are demoralizing and need to be met with all of the influence that personal Christian character and church influence can bring to bear. They can do more harm in a week, or during a week-end trip, than church life can counteract in many months. Their harmful effects can hardly be overestimated.

4. *Games of chance.*

Card playing for money or prizes is an amusement all too common even among church people. It has in it the element of gambling. The raffling off of articles in campaigns for raising money for charity is done often. Especially was this true during the recent war. Along with these are the horse-racing activities in some cities where betting with pari-mutuel machines and other devices train the youth of a whole city in the art. Prize fighting is a bad influence in the nation and seems to be on the increase in popularity.

These latter activities ought to be prohibited by law, and the first-named ones ought to be outlawed by Christian sentiment. Reforms of this kind will have to be begun in the churches, often in the lives of the members themselves, and then worked out through public opinion to the people at large. There is room for good fighting all along the line.

5. *Other harmful amusements*

Unchaperoned excursions on boats and in other ways are fraught with serious dangers to morals. Sometimes they are even under the auspices of religious organizations. Free use of automobiles by boys and girls and the lack of supervision of parks likewise constitute a menace to morals. Also the jazz element in much of the popular music and the suggestive words that accompany it cause untold harm.

In all of these matters there is need for the Christian ideal, and eternal vigilance. In general, recreation should "come up to a constructive standard of recreating people rather than as at present of causing widespread deterioration."

6. *Desecration of the Sabbath.*

(1) The *purpose* of the Sabbath is manifold. For one thing it was established by God as a day of *rest*, and recreation for man, beast and machinery. Largely this is physical. It has been shown by Dr. Haegler of Basle that the rest of the night does not quite make up for the wear and tear of the day, and the accumulated difference during the week demands a day of rest. Great Britain found during the recent war that her munition manufacturers were under-producing due to working every day, and changed the plan.

It is also a day of moral and spiritual *invigoration* in order to gain strength for the temptations and problems that face us. Josephus Daniels said: "Sabbath observance is not only a Christian duty but an industrial necessity." And Roosevelt remarked:

"It is demanded by civilization as well as by Christianity." The Sabbath is indeed the oasis in the desert of life.

(2) It is being *desecrated* widely today. Those who work on the Sabbath are desecrating it *as a day of rest*. Normal and other schools often run six days per week, and thus practically deprive the student of rest on Sunday. Newspapers are distributed by tens of thousands of newsboys on Sundays. Thousands of caddies work at the golf links on that day. Unlimited numbers of ice men deliver ice then. Drug stores, filling stations, confectioneries and other businesses operate on the Sabbath. It has been estimated that 4,000,000 people labor on Sunday in the United States. This is little less than a crime.

But it is desecrated more widely from the *moral and spiritual side*, i.e., by those who make it a day for physical recreation only. The Sunday paper contributes its part here, many staying in to read it rather than going to church. Sunday sports such as baseball, golf, hunting and fishing take multiplied hundreds of thousands away from houses of worship. Sunday shows attract a still larger crowd. Sunday fairs and excursions carry untold numbers out to places of questionable amusements and Sabbath desecration.

(3) There are *several things we need to do about it*. For one thing we need to observe the day ourselves along the line of its two-fold purpose. We should both worship and rest. Also we should permit others to observe the day rightly by freeing them from labor on that day so that they may have the opportunity. Especially is this true of household and unnecessary labor. We should likewise create sentiment for a better observance of the day, teaching the people to recognize it as the Lord's day. In many cases we should seek better legislation, particularly for the newer problem of the movie, confectionery, and other lines of business. And we

should help to see that the flagrant violations of the law are punished. Herein is one of our greatest neglects.

FUNCTIONS TO BE PROMOTED

1. *Literary activities.*

Entertainment should be provided in home, church and school. This includes good story books and magazines to interest and inspire youth. Nothing will help more to pass away the time and to influence life. It includes also good music, vocal and instrumental. Today the phonograph and radio are great aids in this and help to make the home doubly attractive. Literary recitals, debates, spelling matches, and musicals may be fostered by churches and schools. They attract away from evil and to the good. Art exhibits, museums, and floral exhibits in the larger cities are very valuable, as are also municipal band concerts, pictures and pageants. All of these are both recreational and cultural.

2. *Socials.*

These are very valuable also. In the home, a simple game such as checkers has furnished amusement and now games on authors, poets, Bible facts, and similar things may be provided. These help to furnish entertainment, and at the same time bring the members of the family close together. Socials should be given in the home so that young people will not have to go "off" into society. The old fashioned corn-huskings and quilting bees have not been adequately supplanted as socializing agencies.

Churches should provide systematic and directed social programs adapted to the ages of the individuals. We have turned over entirely too much of our social fellowship to clubs, fraternities, secret orders, and "high society." Social rooms are provided by some churches for such gatherings, and in some cases a social director is employed.

3. *Playgrounds.*

Parks and playground activities are valuable recreational agencies. We have noted already how valuable parks are as a means of reducing crime. An extensive system of small parks in large cities is better than a few large ones. Playground activities are exceedingly important, especially in the great cities where yard room is at a premium and the street is the only gathering place. There is a great need that they be provided both in the public schools and in the community centers. Social centers in the schools of the state have been promoted by the Extension Division of the University of Wisconsin, and the Gary, Indiana, schools have playground work throughout the entire day. The playground movement which is comparatively young reported recently several thousand playgrounds in 502 cities with 11,079 employed workers and about \$9,000,000 expended annually.

4. *Outings.*

Outings and public meets are particularly stimulating. It is in this field that the Boy Scouts, Camp Fire Girls, and similar organizations have functioned to great advantage. The various departments of the church should have hikes and outings as well as a general picnic for the church as a whole. It is in this realm that the inter-church athletic leagues for baseball, basket-ball and other games have had their value. They conserve the recreational value of such activities and at the same time raise moral standards by requiring Sunday school attendance and no participation in Sunday games. In Chicago there were at one time 200 churches in such a federation. In the United States as many as 140 cities have had these federations. The county-wide school athletic meet, with honors awarded to winners, has done much for wholesome

recreation. The Y.M.C.A. has also functioned valuably here.

If all of these things are promoted properly there must be developed a conscience on the matter among the masses of Christian people. There must be also a definite program by religious groups and philanthropic organizations. Adequate equipment in churches, schools and community organizations will have to be provided. All city churches should have a social hall with provision for Scout and similar organizations, and where they can be supported the gymnasium and swimming pool will help. A capable leadership must be supplied. We have not yet begun as we ought to provide systematically and scientifically and in the Christian spirit for recreational life, and thus to promote a positive program to counteract the evil amusements of the world. The director and direction of recreation should occupy a place alongside the teacher and school as character builders. And the director should have special training for the task.

TOPICS FOR FURTHER STUDY

1. What differentiates recreation from work?
2. Mention guiding principles other than the three given.
3. Give instances of harm from the movie and dance.
4. Mention several common violations of the Sabbath.
5. How do you counteract harmful recreation?
6. Outline a social program for a church.

BIBLIOGRAPHY

- Maston, *A Church Play Program* (Thesis).
 Richardson, *The Church at Play*.
 Faulkner, *From the Ball-Room to Hell*.
 Chase, *Catechism on Motion Pictures*.
 Crichton, *Sunday Law of the State of New York*.
 Crafts, *Practical Christian Sociology*.

CHAPTER XI

IMMORALITY, THE GANGRENE OF SOCIETY

Within the past few years the attention of practically all Christian people has been drawn to the problem of immorality or the social evil. There has been a sudden awakening. And it is none too soon. For there is no social problem more deserving of our attention. Neither is there one more difficult to solve. It is not an agreeable subject to discuss, and perhaps this fact has held us back more than it ought. We have paid a heavy price for false modesty. It is time to face the facts as they are, and study the question as a moral and social as well as a religious problem.

SCOPE OF THE PROBLEM

1. *It is an almost universal evil.*

It is as *old* as the human race. Moses said much about purity and one of the Ten Commandments deals with adultery. David's great sin revolved around this evil. The Book of Proverbs has much to say about the snares and evils of the immoral character. Two of the outstanding instances in the life of Christ are his dealings with immoral characters—the woman at the well, and the woman taken in adultery. Paul had much to say to the Corinthians and others about this matter. The writings of the early church fathers show the prevalence of the evil. And down through the centuries since that time it has been found all along—even among religious leaders.

It *extends* to all groups of society. Sometimes we think of the evil as largely limited to those who have given themselves over to a life of shame, and the time was when a large part of the evil centered here. But that time has passed. It has moved out from the restricted areas and affects every portion of society. The commercial side of it is not the dangerous aspect of it now. We have often thought of how much it centered around pleasure resorts and army and navy stations, but the fact is that it centers often in the school, and lurks in the parks, and environs of every city. No class or group is free from its clutches.

More than that it *includes* all ages. Once we thought largely of young manhood and womanhood as being affected most. Now the evil has crept down among those of the early teens, and there is scarcely a high school in the country but has had its moral tragedy. Some time ago the health commissioner of Chicago discovered fifteen immoral children in one grammar school in Chicago ranging from nine to twelve years, eleven of whom were diseased, and he said that 69 per cent of the girls in the morals court were under twenty-one. Furthermore, those in middle life are often affected. Some of the most unwholesome revelations in our nation have been among those past middle life and high up in society.

Within and without the marriage bond the evil stalks today. And among those professing Christianity as well as among those not, it exists. High and low, rich and poor, cultured and uncultured are affected. All races, colors, and nationalities are influenced by it. Octopus-like its arms reach out to every age and class in society the world around. Perhaps there is not a more nearly universal evil facing us today. A physician has characterized the evil as clutching "this very minute at the throat of the nation." In fact, the life-blood of the world is affected.

2. *It is manifold in its effects.*

Spiritually countless lives are affected. Many are kept from entering the Christian life because of this evil. The Christian experiences of others are blighted by it. Spirituality cannot thrive in an impure life. Nineteen childless homes in a town of about 1,200 were pointed out by a Sunday school superintendent as one cause of the low spiritual life of the churches. When the fleshly nature gains the ascendancy the spiritual conquest is lost.

Mentally the results are similarly bad. The thinking is perverted. A normal mental development is not reached because of attention centered on the fleshly life. More than that it often leads to insanity. It has been stated that about one-third of all insanity is caused directly or indirectly by diseases growing out of the social evil. Looked at from the other angle it is seen that a large per cent of the immoral characters do not have a mentality above that of a twelve-year-old child.

Socially, conditions are worse still. Divorce is often traced directly to immorality. In one year 12,486 homes were dissolved legally on this ground, and undoubtedly it was a main contributing cause in several times that many more. Thousands of homes are thus broken up annually by this evil. But worse than this is the number of misplaced human beings. Over 30,000 illegitimate white children are born annually in the United States, which means that there are more than 60,000 people each year put out of joint with organized society. And among colored persons there are many times as many more. Worse than either of these is the large number who enter definitely lives of shame or lose permanently their social standing because of immoral living. It has been estimated that around 50,000 young women definitely enter lives of shame each year and become

social outcasts. Investigations in large cities reveal awful conditions along these lines.¹

Economically the cost is severe. The report of the Chicago Vice Commission² estimates that legalized vice in Chicago amounted to over \$5,400,000.00 per annum, and Bogardus³ estimates it in New York City at about nine times that amount. That is an enormous sum. But it is only a part of the bill. Almost half of the unmarried mothers are of such low mentality as to have to be cared for by society. So also with many of the children. In Boston in one year the cost of caring for children born out of wedlock was \$924,000.00. Disease growing out of immorality in the army and navy alone cost the government \$69,000,000.00 in wages in one year. This is indeed a heavy toll to pay.

Physically the very life of the nation is imperilled. The life-blood is affected. The "Black Plague" is undoubtedly humanity's most serious peril. A United States public health service bulletin states that 270,000 men registered in the first draft in New York State were afflicted with venereal diseases, and that about 60 per cent of the 770,000 men reaching maturity each year in the United States are so affected. One young major said during the recent war: "I've lost more men through these forces of immorality than through the enemy's shot and shell." It has been claimed that about 30 per cent of all blindness, 50 per cent of the more serious operations for the diseases of women, 75 per cent of certain diseases of the heart and arteries, and 90 per cent of the involuntary sterile marriages, grow out of the diseases from immorality. And the innocent suffer along with the guilty. It has been claimed that 90 per cent of the offspring of animals are perfect physically, while only 18 per cent of the offspring of human beings are so. A recent United States

¹Kneeland, *Commercialized Prostitution in New York City*.

²*Social Evil in Chicago*, p. 115.

³*Introduction to Sociology*, p. 77.

Public Health Bulletin says: "In our homes, hospitals and public institutions this year there will be more injured and killed victims of these diseases than the United States lost during the entire war in France." And the United States Surgeon General says these diseases "constitute the most urgent, vital health problem confronting the country today."

CAUSES OF THE EVIL

1. *Passion.*

This is, of course, the tap-root of the evil. It is the perversion of the God-given instinct of reproduction or parenthood. Whatever may be the secondary causes, the fact remains that lust is the primary one. Instinct is always a powerful stimulus, or, as the word indicates, "sting" to action. And possibly no instinct is as strong and persistent as this one. Even in lower animals it does not seem so completely to dominate as in man, for one does not find there such a seeking after lust in itself and for itself. It has been said that three-fourths of the race have their origin in uncontrolled desire. Whether this is true or not, the fact is that no human instinct is so grossly perverted. Only the controlling of passions will solve the problem.

2. *Ignorance.*

Ignorance is a strong ally of impurity. Perhaps this was more generally true in the past than at present. But it is a significant factor today, especially among the lower classes and in backward districts. Many fall into the evil not only because drawn on by their passions, but because they are ignorant of the seriousness of the wrong against their own physical and moral natures.

The Superintendent of the Illinois Social Hygiene League, after handling scores of cases weekly, states that nearly every young man says: "If father or mother had only warned me this would not have

happened." The knowledge that many get is only half information and worse than none at all, coming as it does, not from those capable of advising, but from vicious sources. As ex-President Eliot of Harvard has said: "The policy of silence in reference to sex instruction has failed disastrously." Many fall simply because they do not know.

3. *Knowledge.*

But if ignorance is a contributory cause, knowledge is also. There are many today that know entirely too much. Undoubtedly more are led into the evil today because of what they have learned than because of ignorance. In this respect the children of this generation are certainly wiser than their forefathers. Modern science has revealed secrets regarding life and has not always been on the side of morals. The knowledge that young people have today has outrun the power of self-control. The teaching about birth control by artificial means rather than by self-control has worked untold harm. Too often those in religious circles are guilty of disseminating such information. One lustful, light-headed, and long-tongued person can poison an entire community. It is shocking to realize the type of knowledge and point of view that many grammar and high school pupils have today on sex matters. Such knowledge of the wrong kind or from the wrong point of view is always more dangerous than ignorance.

4. *Economic conditions.*

More than many of us can realize these are contributory causes. On the one hand the standards of dress and of living are set high by those of means, and young women of all classes are anxious to meet them. On the other hand the wages paid those in department stores and other places are so low as to make it impossible to reach these standards. Sometimes it is impossible to meet the essentials of room

rent, clothes, food and car fare in a great city. Consequently a net of temptation is spread before young women. Designing young men with automobiles and money do not hesitate to take advantage of this.

Added to all of these is the cramped life in the tenement, with no room for social gatherings and consequently the inducement for young women to accept invitations from strange young men to spend the evenings at movies, dances, and other places. Sometimes employers have even excused themselves for low wages on the basis that they can be supplemented. Jane Addams tells of a case where a girl "sold herself for a pair of shoes," and there are many, many cases where economic pressure is the main cause.

5. *Social customs.*

The *double standard* of morals has had quite a bit to do with the problem of immorality. So long as society will allow the young man who is guilty of immoral living to go in good social circles—even into the best homes, just that long will immorality be condoned. The impure young man should be ostracized just as readily as the young woman who has gone astray. More recently, however, the trend seems to be toward a single standard on a lower plane, i.e., recognizing in the good circles the young woman who has gone astray as well as the young man. This is going from bad to worse.

The social customs with respect to *dress* are also contributory. Passion, style and money combine in this evil. Shoe dealers in a public meeting urged short dresses that shoes might be higher. Both brevity and thinness of costume are often such as to emphasize the physical. Many earnest Christian women unconsciously are guilty at this point. One cannot walk along the street or scarcely stand in the pulpit without having his attention called to the physical. A young college man wrote in *Physical*

Culture: "I am twenty-five years old and I have kept myself as clean physically as any girl that ever lived. Mentally I am unclean. Why? Because the women I know will not let me be clean. . . . Bad literature we boys can leave alone. We can select the shows we attend. Our girl friends we have no way of escaping as long as we stay in an institution that is co-educational. . . . No matter how much one may respect a girl, it is an effort for him to keep his thoughts from straying when she exposes too much of her body. . . . The young man has trouble enough without his sisters throwing a monkey-wrench into his moral machinery."¹

6. *Social institutions.*

One of the oldest is the *dance*. It is one of the greatest contributing causes of immorality. Scarcely can a normal young man or woman engage in the embraces called for in the dance without impure thoughts. It is a striking thing that instinct will not permit such bodily relations among the lower animals. Attorney Clifford G. Roe claimed that 60 per cent of the cases of white slave traffic which he prosecuted in Chicago started in the dance hall. Ex-dancing Master Faulkner said the dance is responsible for 66 2-3 per cent of fallen characters. A Los Angeles reform home matron said 70 per cent, and a Roman Archbishop 90 per cent of those who came to him for confessional. The President of the American Society of Dancing Teachers was reported in the press as saying at their convention in New York: "There is now permitted and even approved such dancing as would not have been allowed in houses of ill-repute a few years ago," and he added that government censorship would come unless there was reform.

More recently the *motion picture* has come in for a large part, and it has almost taken first place.

¹Quoted by Straton, *The Menace of Immorality in Church and State*, pp. 43-46.

There are many pictures, they are cheap, they are made attractive, and no particular intelligence or preparation is required in attending them. So they catch many people. In fact, it has been estimated that as many people as there are in the United States attend every week. Appealing as they do to the eye, and by means of suggestion they fashion unconsciously the ideals of youth. Much of it is in the direction of the impure. An investigation of 380 motion pictures, showed indecent cabaret dancing in 89, marital unfaithfulness in 107, interior of houses of ill-fame in 119, immodest dress in 163, and undue freedom of sex contact in 184. Even film producers are notorious for impure lives, it having been proven that few stars live with the same husband or wife to whom first wedded. A stream can never rise higher than its source. Children following such leadership will necessarily think impure thoughts.

Mixed bathing has been another source of impurity. The very lack of clothing is suggestive, and the tendency is to wear as little as the law allows. More than that, the freedom of contact with those bathing is morally hurtful, as is the lolling in the sunshine on the shore. Furthermore, immoral characters of both sexes frequent such places and endanger both the morals and the health of those there. It is doubtful if either the movie or the dance is more conducive to immorality. Countless incidents of the grossest evils in connection with mixed bathing could be mentioned. It is difficult to understand how any thoughtful Christian man or woman can encourage such at our religious assemblies or encampments.

Along with these should be mentioned the *boat excursions* on the lake and at the sea-shore resorts where the grossest immorality is practiced, as the report of the Chicago Vice Commission showed.¹

¹*The Social Evil in Chicago*, pp. 215ff.

Often the unguarded public parks have not been better. And the automobile has contributed a large share, as any one adjacent to a large city knows. These conditions are not getting much, if any, better.

REMEDIES FOR IT

1. *Education.*

It is not likely that silence will make conditions better. That has been tried out rather thoroughly already. What is needed now is more light on the question. Parents, Sunday school teachers, public school teachers, physicians, the religious press and social workers should cooperate in this matter. Ignorance never helps to solve any problem permanently.

For one thing, the public should be informed as to the *extent* and seriousness of the matter. Few parents realize the dangers that lurk in the pathway of their children under modern conditions. Nor do many young people realize the awfulness of the life of shame and the danger of temptation. Perhaps no one of us realizes fully the extent of disease growing out of the social evil and the danger of contagion from it on trains, at hotels and in restaurants. At no point in our social life is there greater need for enlightenment than on the prevalence, results and sinfulness of the social evil.

Also the youth of the land should be taught the *sacredness of life* and the dangers ahead. Prof. T. W. Shannon well says: "The only way to have pure men and boys is to teach purity."¹ Boys and girls should be made to realize that the body is the temple of the spirit, and that we are to use the body to the glory of God. The results that follow in the wake of the immoral life should also be impressed in home, church and school. It should not be done in such a way as to arouse morbid curiosity, but rather

¹*Perfect Manhood*, p. 76.

so as to create convictions. It should be adapted to the various ages. And it should be begun early to counteract the evil. While we hesitate and wait, vicious individuals are giving hurtful information. The superintendent of a state insane asylum says: "I have never conversed with a lad twelve years of age who did not know all about the practice (of immorality) and understood the language used to describe it."

Furthermore, effort should be made to make the *single standard* of morals the ideal for life. People are inclined to do about what they are expected to do, particularly if it fits in with their desires. The social ban should be put on the young man as much as on the young woman. Christian young women should not tolerate the company of young men known to be immoral. The parental instinct should control passion. No life should ever come into the world the mere product of passion, nor should any parent ever look into the face of an unwanted child. Both personal conviction and public sentiment should be wielded for the pure in heart. The single standard means the Christian standard and the white life.

2. Regulation.

It is not enough to educate and agitate. We must go still further and regulate also. Among the things included should be the social institutions previously mentioned. The *dance* ought to be regulated, the lower age limit participating made as high as possible, and the ban should be placed on such as a recognized part of high school and college functions. It is just at this point that the danger of a municipally-directed recreational life lies. The passion element in the *motion picture* shows should be weeded out. Censorship as well as abstinence is required in this matter, and it is as much a Christian act to help reduce the evil in the industry as to

build rescue homes to take care of those who have been harmed by it.

Such social customs as *mixed bathing* should be ruled out at all encampments and assemblies under Christian auspices, and as far as possible at all others also. Parents and others should pay more attention to unchaperoned *automobile riding*. The large number of cars parked by the roadside at night near the edge of almost any city is a silent sentinel of this danger. And at least Christian women should pay more attention to the evils that lurk in indecent *dress*. Women rather than men must regulate this matter. Here is a fine opportunity for church organizations and clubs to try their hand. The telling of smutty or *suggestive stories* should be under the ban so far as Christian people are concerned. It is as bad to give moral poison as physical poison. Yet many Christians — even Christian workers — are guilty.

It would be fine also if *art* could be redeemed from the disposition to glorify the physical rather than the idealistic. Many of the paintings and pieces of statuary in the art museums are positively debasing. The beauties of natural scenery, the glory of the heroic, and the spiritually elevating should dominate. The field of art needs to be redeemed for Christianity. Lincoln regretted to his dying day that he could not erase from his mind the memory of an obscene picture witnessed in youth. Here is a new world to be conquered.

3. *Legislation.*

Immoral living should be regarded as a violation of the law just as is any other anti-social custom, and there should be regulation by legislation accordingly. This means, of course, that the public licensing of immoral characters should never again be tolerated. It has failed disastrously and is fundamentally wrong. It means also that venereal diseases should be handled compulsorily, as other con-

tagious diseases, and quarantined as during the recent war. It should be a criminal offense to spread such diseases just as much as to spread typhoid germs wilfully. Certainly there should be more stringent legislation and execution of laws in the matter of those soliciting for or contributing to this evil, such as special agents, public dance halls, massage parlors, street carnivals, pleasure resorts, and hotels.¹

As a protection for the innocent and the next generation, medical examinations of all should be required before marriage. Dr. Morrow is quoted as saying: "There is more venereal disease among the virtuous wives of our country than among the prostitutes,"² and most of the cases of children born blind can be traced to this. Well does Dr. Atkinson say: "The state has no right to license such men to murder their wives or to put out the eyes of their children."³ As a further protection and deterrent, laws should be established for the legitimation of children born out of wedlock including such matters as the establishment of paternity, right to father's name, maintenance, education and inheritance just as in the case of any other child. Steps in this direction have been made in foreign countries and in one or two states in our own land.

In this connection also there is needed greater stringency in the matter of criminal medical practice. Some time ago it was reported that there were no fewer than fourteen San Francisco physicians engaged in criminal medical practice, even performing as many as sixteen operations in a day. More recently a somewhat similar report came from Chicago. Practically every city has one or more physicians yielding or catering to such practice. Both

¹Kneeland, *Commercialized Prostitution in New York City*, chs. 3-4; and *The Social Evil in Chicago*, ch. 4.

²Quoted by Atkinson in *Social Travesties and What They Cost*, p. 32.

³*Ibid.*, p. 75.

physician and patient should be dealt with as criminals of the worst sort.

4. *Regeneration.*

After all has been said about other means of handling the evil, the fact remains that the most effective means of meeting the problem is personal religion. Only that will give the ideal, motive and dynamic necessary to meet the power of passion, increased range of knowledge, and the subtle temptations that come from without. There must be "the expulsive power of a new affection" driving on to spiritual achievement rather than to physical satisfaction. A new heart is the best guarantee of a pure heart. This means that the churches are central in the solution of the problem.

Along with these, greater effort should be made also to redeem those who are only occasionally delinquent and not professionally immoral characters. Especially should such be done for the unmarried mother. The un-Christian attitude often assumed in these cases has driven countless numbers further into lives of shame. Particularly the women of our churches have a great opportunity to help redeem many unfortunate sisters and reinstate them in a useful life of service.

Right here it is well to emphasize again the implanting of high ideals and convictions in home and church; providing in the same place for wholesome social life, and thus helping to hold the adventurous youth in the straight and narrow way and to bring back those who have only partially departed. "The final forces in human society are always the spiritual forces."

TOPICS FOR FURTHER STUDY

1. Give biblical instances of immorality.
2. Is society too hard on the fallen girl?
3. What is the danger in sex education?
4. What is the greatest contribution to the social evil.
5. Mention additional remedies for the evil.

BIBLIOGRAPHY

Atkinson, *Social Travesties and What They Cost*.
Straton, *The Menace of Immorality in Church and State*.
Shannon, *Perfect Manhood*.
Vice Commission, *The Social Evil in Chicago*.
Kneeland, *Commercialized Prostitution in New York City*.
Government Bulletin, *Fighting Venereal Diseases*.
Forbush, *The Coming Generation*.

CHAPTER XII

CRIME, OUR NATIONAL SHAME

Within recent years, particularly since the World War and the advent of national prohibition, the country has been startled at the lawlessness in our land, it having increased some of the time five times as fast as the population. Religious and moral leaders have stood aghast at the disregard for law, especially among the youth. Educators have come to feel that in this at least our educational system has failed to function adequately. One governor remarked that his state had more murders one year than the entire British Empire. Human life and property were perhaps never more insecure than now.

It is enough not only to make us wake up and take notice but also to lead us to be up and doing to find the causes and remedies. In fact, a committee of the American Bar Association reported that crime had reached such proportions that if not checked anarchy would result. The chiefs of police from many countries at a conference in New York City formed an international association for suppressing crime, and in the same city a national crime commission was formed.

EXTENT OF IT

1. *Juvenile delinquency.*

In the last decade of the last century and the first decade of the present, juvenile delinquency in the United States increased about twenty-five per cent, and it has nearly doubled since. In one year there

were 25,422 juvenile offenders under eighteen years of age committed to various institutions, more than half of them to the 100 reformatories for juveniles. The offenses for which these were committed included almost everything in the category of crime, the largest number being the various offenses against property, disorderly conduct of all kinds being second, crimes against persons third, impurity next, and various others completing the list. More than one-fourth were seventeen years of age, about one-seventh fourteen years, over one-eighth ten to twelve inclusive, and 2.2 per cent under ten. Boys led the girls more than six to one. There were more than two and one-half times as many whites as others, but in the South the proportion was twice as great for negroes as for whites. Only about one-tenth of the number were illiterate.¹

Recently there has been a marked increase along certain lines. One of the most noticeable of these has been in immorality. In a city of about 25,000, fourteen high school boys, thirteen to sixteen years of age, were suspended for contributing to the moral delinquency of a fifteen-year-old high school girl. Nearly every large city has had some such tragedy. Drinking has also developed abnormally among high school boys and girls, particularly in their social gatherings. Stealing, especially of automobiles, has been marked among young men, and robberies have been staged often by them. An unusual number of murders has been reported, prominent among which was the Loeb-Leopold case in Chicago. It has been claimed that around 175,000 children were tried in the courts of the United States in one year.

A striking thing about it is that the age is becoming lower. Dr. Athearn quotes from Attorney Wm. T. Remy's survey in Marion County, Indiana, showing that in 1913 only 16 per cent of burglaries were by those under 21 years of age, while in 1923, it was

¹Bureau of Census, *Juvenile Delinquency in the U. S.*

55 per cent; 13 per cent of grand larceny as against 81 per cent, and no vehicle taking as against 85 per cent. Dr. Athearn adds: "It is clear from this report that our most brutal crimes are not being committed by soldiers of the World War who acquired vicious habits while in the service of their country, but by boys who were in knee trousers when the World War was in progress."¹ About 75 per cent are by persons under twenty-five years of age. The average age has gone from about forty to under twenty in ten years.

2. *General delinquency.*

In one year there were committed to general penal institutions in the United States 479,787 prisoners, or 521.7 to each 100,000 general population. The mountain section ranked highest, and the west south-central lowest. Crimes against property were highest, against persons next, against good order next, and against chastity fourth. The ratio of negroes to whites was nearly four to one, of other races nearly two to one, of males to females about eleven to one, and of single to married nearly two to one and of divorced higher than either. The proportion of illiterates to literates was about one and one-half to one. Among the men, general laborers ranked highest, and among women domestic servants.

There were 4,000,000 arrests in the United States in one year; more burglaries in Detroit than in London, and thirty-five times as many highway robberies in St. Louis as in all of France. In eleven months Philadelphia had 100 murders, and in one day 50 hold-ups; Chicago had 68 unsolved murders and in one day three robberies, eight burglaries and twenty hold-ups; and New York 100 unsolved murders. There were more murders in a year in any one of the largest six cities of Texas than in London, and more in Texas than in the entire British Empire. In 1925, New York had 374 murders, Chicago 563,

¹*Character Building in a Democracy*, p. 35.

and about 15,000 people were killed in the entire nation. Jacksonville, Florida, ranked highest, with 72.3 per 100,000 population, and Memphis, Tennessee, next with 59. Closely related is the estimated death of 25,000, and wounding of 700,000 by automobiles in the same year.

Added to all of this is the fact that there are untold numbers of lawbreakers never brought within the coils of the law. There are more than 150,000 in our prisons at any one time. Penologists state that only about one-tenth of the criminals are in prison. This would mean that there are more than 1,500,000 criminals in the country all of the time. Discussing this, Stutsman says: "If an army of one million men were suddenly to land on our shores and commit no greater wrongs than are committed by the army of criminals now mingled promiscuously in society, all our society and industrial activity would concentrate its united efforts to repel the invasion."¹

In discussing the economic aspect of the whole problem, Bower² estimates the direct cost and loss including public and private expenditures for police, guards, other officials and destruction at \$549,813,788.00; loss of production for criminals, public and private officers and others, \$1,180,000,000.00; taken by criminals through robbery, violence, gambling, fraud and forgery, \$1,600,000,000.00; total, \$3,329,813,788.00. In addition to this there should be added losses resulting from adulteration, graft, extortion, and unrighteous strikes amounting to \$1,407,500,000.00. So all told, crime costs the United States in the neighborhood of \$5,000,000,000.00 annually. This is an enormous bill to pay, to say nothing of the suffering and sorrow brought on by it.

¹*Curing the Criminal*, p. 6.

²*Economic Waste of Sin*, pp. 97, 98.

ITS CAUSES

1. *Hereditary.*

Poor heredity in the broad sense is one of the influences leading to criminality. This does not mean exactly that one is a born criminal, but rather that physical and mental tendencies are transmitted which incline one to evil. One of the noted illustrations of this is the Jukes family out of which came about 1,200 descendants, 440 of whom were wrecked physically by sin, over half of the women were immoral, 130 were convicted of crime, 60 were habitual thieves and 7 were murderers. These descendants are said to have cost the state of New York over a million and a quarter dollars. It has been asserted that about one-fifth to one-fourth of the criminals owe their start in this direction to hereditary weaknesses. Undoubtedly blood tells. In dealing with youthful criminals now, particularly in the larger cities, investigations are made of hereditary influences as well as of the individual's past record. Degeneracy and crime are closely connected.

2. *Domestic.*

Domestic weaknesses have contributed their share. Sometimes what at first glance may seem to be physical heredity turns out to be social heredity. There is no doubt that many acquire criminal tendencies from home life. Naturally this is true in homes that end in divorce. And after divorce the child has an abnormal life. In many others that do not end so disastrously bad conditions and influences exist. Even in better homes there is often a lack of discipline and consequently a development toward disregard for law. Some have yielded too far to a sort of "soft pedagogy" that the child's interests must never be crossed. So it is not taught to yield. Also tenement houses with no yards and in crowded sections furnish a favorable atmosphere for crime. Reform school leaders estimate that eighty to ninety

per cent of juvenile criminals come from demoralized or disrupted homes.

3. *Educational.*

Influences primarily educational have likewise contributed directly and indirectly to delinquency. Many of the fiction *books* that boys and girls obtain are of the "blood and thunder" variety and start the thinking in the direction of crime. A boy from a prominent home caught in the act of robbery confessed that a novel which he had hidden in his trunk was the cause of the deed.

Newspapers too often are a schooling in crime, displaying as they do in the most glaring headlines the violations of the law. A prominent city paper recently carried news of crime in every column but two of the first two pages, and nothing particularly sensational had happened, either. Thus the very agency that should be a deterrent is often a stimulus.

A secularized system of *public education* fails to furnish with its training in skill an adequate dynamic to direct it, and so it may be used for evil as well as good. Dr. Eby well says: "Learning does not destroy criminal impulses and appetites; it merely changes the aspects of crime."¹ Many do not get even this training, and as previously seen, illiterates are about one and one-half more likely to commit crime.

4. *Social.*

Social conditions often lead to wrong-doing. An idle brain is the devil's workshop and idle hands his most efficient instruments. Crime is about twice as frequent in the *city* as in the rural district. This is largely because of lack of employment and the idleness and want that go with it.

There are more violators among the common *laborers* and domestic servants, due possibly to the unattractiveness, irregularity, and lack of pay in

¹*Christianity and Education*, p. 111.

such work. We have already noted the fact that underpaid working girls are more easily led into a life of shame. While bad economic conditions cannot be said to be a major factor, yet they are a strong contributory cause.

The widespread distribution and carrying of *fire-arms* comes in for its share of the evil. It has been said that Americans carry more revolvers than are carried in Europe, Africa, and Asia together. This is a temptation to shoot. Then the very general use of the automobile, together with good roads, makes it easy to get away. This is also facilitated by the fact that people are congested in cities and it is easy to hide one's self in the crowd.

The *motion picture* has led to much crime. Dr. Bogardus tell us that of 1,236 films examined in California, 38 per cent pictured brutality and violence.¹ Dr. Athearn quotes statistics showing that in 404 films women struggling to defend honor were shown 113 times, marital unfaithfulness 117 times, interior of gambling dens and immoral resorts 124 times, and tense, nerve-racking scenes 223 times.² Movie scenes inspired one boy to rob a store, another to kill a railroad engineer, and another to wreck a train which killed twenty people.

Failure to enforce the law has done much to encourage crime. Many, through shrewdness, or a bribe, or a "pull," or the carelessness of officers or the public, are never brought into court. Many of those who are brought into court, through their influence or ability to buy off witnesses, or jurors, or to wear out a case in court, or get new trials, or plead insanity, are never finally convicted. Even those who are convicted stand a chance of reprieve, pardon, or shortened sentence. The Thaw case is a notable example of finally wearing it out. The pardoning record of Mrs. Ferguson in Texas—over 3,500 in

¹*Introduction to Sociology*, p. 126.

²*Character Building in a Democracy*, pp. 36, 37.

two years—is a striking example of getting out after conviction. Laxness in enforcement accounts for much of the difference between crime here and in England. In Chicago 349 were sentenced while 442 were paroled in one year, and half of the crimes in that city in a year were by paroled criminals.

OUR ATTITUDE TOWARD DELINQUENTS

1. *Consider them innocent until proven guilty.*

Every one has a right to this consideration. In fact, it is the fundamental attitude taken by the courts. The responsibility is on the part of the accusing party. Many people brought before the courts are innocent. Often a grave injustice is done them by people considering them in the criminal class on first learning of the charge without waiting to see if they are proven guilty. So, whatever the result, they are ever afterward thought of as law violators. The proof of innocence never travels as widely as the accusation of guilt. Also there are many who have violated the law who are not real criminals but the victims of ignorance or circumstances. Such persons are not anti-social at heart and should not be so considered. The Christian attitude is the open mind.

2. *Protect them from undue publicity.*

This grows out of the facts just mentioned. One's reputation, and through it his influence and service, may be crippled forever through carelessness at this point. It may be that one's character is what he is, and his reputation what others think of him, but his influence depends in a large measure on the latter. We should protect him in this.

It is at this point that the commandment not to bear false witness is violated possibly as much as anywhere. Individuals are entirely too prone to peddle sensational news of this kind and often on

very meager information create a suspicion that is never removed. Many lives have been hurt incurably in this way. And possibly at no point does the public press sin more seriously. Accusations of, arrests for, and trials of crime are printed in glaring headlines on the front page, while too often the real facts deduced and final verdict rendered are in small type on some back page. Thus the public mind is poisoned and an individual life hurt.

3. *Seek justice for offenders.*

On the one hand nothing more than the just thing should be sought for the wrong-doer. Herein is the danger of allowing race prejudice to dominate, and of being inconsiderate or unfair to the Negro and others. It is at this point also that there lies the danger of mob violence or of a crowd of any kind taking the law into its own hands. Every one has a right to a fair and impartial trial, to have all the evidence in, and to be permitted, if not required, to testify. Particularly in the case of youth, investigation should be made of the physical and mental condition, home life, environment and other influences.

On the other hand, likewise, nothing less than justice should be sought. Any individual, organization, witness, policeman, lawyer, judge or juror, who, because of personal friendship, fraternal relations, or money, seeks to thwart the reign of justice is untrue to his country and sins against society. Furthermore, we should see that justice is done the family of the offender and that at least a part of the profit from his work while in prison goes to their support. Often they are the ones who suffer most, and their interests as well as the state should be considered.

4. *Make prison life reformatory as well as punitive.*

In the past, the main idea was punishment with a vindictive and deterrent aim. Stutsman quotes

Blackstone as saying that as late as one hundred years ago 160 offences in England were punishable by death.¹ The garb, work and treatment in prison all tended to make one realize that he was a convict. A fine illustration of this is that part of the old fort at St. Augustine, Florida, used for criminals. Another is the old English convict ship *Success* with its dungeons, chains, scourge, salt-dipping vats and other means of torture recently exhibited in this country. Griffith² gives, both from experience and observation, some striking facts from American prison life.

Now, however, a changed attitude has come. We have come to feel that society should seek to reform as well as to punish the offender. Accordingly, juvenile and adult offenders are separated both in jail and in prison, so that the youth will be protected from association with hardened criminals and further schooling in crime. Reform schools for boys and girls are provided separately and in them there is given training comparable to that in public schools, with special emphasis on manual and domestic arts. Among adults in penitentiaries, self-government and the honor system have trained in self-confidence and self-government and prepared for citizenship later. Definite training in some art or trade has helped the individual to become a useful citizen when he goes out. The indeterminate sentence and the shortening of the time for good behavior also have helped. Likewise directed recreation has utilized leisure and monotonous hours and had a cultural and socializing influence. While visiting a reform school one Saturday the writer met a former inmate, now employed by a large concern, back on a week-end visit much as one would visit his college Alma Mater.

¹*Curing the Criminal*, p. 14.

²*Crime and Criminals*.

5. *Help to re-enstate the individual in society.*

This is done in part by the things already mentioned. The remitted sentence or indeterminate sentence and probation have helped to put the individual on his good behavior and to spur him on to better things. Self-government and vocational training in prison have likewise prepared for citizenship when one goes out. There is opportunity for Christian people to go further while the individual is in prison in seeking to win him to Christ and Christian living. Many who have been converted while in prison and brought into association with Christian people are studying and preparing for a life of usefulness when they get out. Here is a fine field of service for Sunday school classes and young people's organizations. The Big Brother movement has helped mightily the juvenile offender in putting an arm of friendship about him and helping him back to a place in society again.

But much more needs to be done, especially for adults. Too many are unwilling to give the ex-convict or the woman who has stepped aside from the path of virtue a second chance. One young man lost three positions, one after another, when it was learned that he had been in prison. Some church members have been unwilling to take into church membership a woman who had erred, though the life had been long since reformed. Such conduct tends to drive one further into crime.

"When ya've come out o' jail with a brand on yer brow
 And ya've gotta keep dodgin' the cop,
 With no dough in yer jeans; an' yer wonderin' how
 Yer to eat some—an' where yer to flop.
 When yer clean down an' out—when ya'd go plumb ta hell
 For a bed or a bowl o' beef-stew,
 When ya've nothin' to buy an' nothin' to sell—
 Well, wot are ya goin' to do?"

PREVENTION OF CRIME

1. *Conscience.*

Before much can be done to eliminate lawlessness there will have to be developed a Christian conscience on the matter. Until Christian people are willing to obey laws themselves it will be difficult to get the lawless element to respect them or public officials to execute them. In other words, so long as church people patronize movies on Sunday when the law forbids their running on that day, or go hunting in violation of the law, or run their automobiles beyond the speed limit, just that long will it be difficult to get others to respect Sunday closing laws or prohibition legislation. There needs to be practiced by parent, teacher and preacher the strictest observance of law, and then a wholesome sentiment created by them for its observance. One cannot violate the speed limit on the way to his appointment and then preach an effective sermon on law enforcement.

2. *Eugenics.*

A wider application of the principle of eugenics will help greatly. It is very evident from studies made of the Jukes, Kallikak and other families that hereditary weakness predisposes one to crime directly or indirectly just as it does to tuberculosis. Several of our states have laws now which prohibit the marriage of those whose physical or mental condition would predispose the offspring to imbecility, feeble-mindedness, or crime. Some even require sterilization of such characters or segregation of them. Most states will not permit the marriage of near kin. This is simply a further application of the principle that prevention is better than cure. Says Thoms: "It is much more humane from every standpoint to enact and enforce such laws than it is to permit the birth of children foredoomed to imbecility, insanity and crime, and then to provide

prisons and almshouses for them to wear away their miserable days in.”¹ Medical and surgical treatment in early life also help to prevent criminal tendencies.

3. *Moral education.*

Naturally it is impossible for eugenics and early medical treatment to eliminate all of the tendencies. Much crime grows out of the perversion of good instincts due to wrong motives and ideals. Education can help greatly to remove such. Morals can be taught. In a public school where at the beginning of the year practically every one thought it legitimate to cheat, the problem had been practically eliminated through proper instruction by the close of the session. The home can do much both in teaching and in training. And the church can do even more through rooting morality in religion and making it the sanction of conduct.

Griggs suggests that the two principles underlying such moral education are the “substitution of an integrating end of conduct for the mere pull or push of desire,” and the “extension of sympathy . . . so that the individual comes to feel the pain and joy of all other lives as somewhat like his own.”² The Boy Scouts and similar organizations have helped much in this respect by providing both a teaching and training program in things that occupy spare time and center the interest in others. In Tampa, Florida, no boy brought before the courts in fifteen years had ever been a Boy Scout, and of 100,000 before the court in Brooklyn in fifteen years only two were Scouts then and fewer than a dozen had ever been. Healy and Brønner conclude: “Social resources and agencies as they exist for recreational, educational and foster home placing and other child welfare measures have a very vital relation-

¹*Social Imperatives.* p. 199.

²*Moral Education,* pp. 40, 43.

ship to prevention, causation, and treatment of delinquency and crime.”¹

4. *Law enforcement.*

So long as one feels that the chances are greatly in his favor not to be arrested, or if arrested never convicted, or if convicted soon pardoned, just that long will one be tempted to yield to the criminal impulse. We can go too far in sympathy for the criminal. Law enforcement will help to deter. It is this fact which makes the attitude of certain prominent people toward the enforcement of prohibition so abominable. Stutsman, after eighteen years in correctional work, and after dealing with 50,000 convicts, concludes: “Deterring rests not so much in the severity as in the certainty of detection and arraignment.”² The certainty of punishment of crime in England (in some cases seven times as great as in New York) and the small amount there as compared with our country have been used as evidence that law enforcement will prevent. If it were possible to make peace officers responsible for law enforcement in a definite community rather than simply an occasional arrest of a violator in a territory in general, it would go far toward solving the crime problem.

5. *Social reform.*

Our whole duty will not have been done until to all of these things we add the effort of removing the conditions in society that help to make criminals. For when all else has been said the fact remains that much of delinquency grows out of the environment. An atmosphere where swearing, drinking, Sabbath violation, stealing and other lawlessness is common will naturally lead to such habits. Diefendorf says: “Society has it within its own power largely to

¹*Delinquents and Criminals*, p. 211.

²*Curing the Criminal*, p. 307.

eliminate the conditions that make it easy for some of its members to go wrong."¹

So reform movements must be carried on and social evils eradicated if crime is to be eliminated. We must build a fence around the cliff as well as put an ambulance down in the valley. This means that we must not only catch, punish, reform, and reinstate the criminal, but also find out and remove the condition that made him one. As Batten has shown, the modern Good Samaritan will not only provide hospital care for the man who fell among thieves, but also clear the Jericho road of criminals, and in addition seek to remove the conditions that tend to develop such characters.² This then is our final duty as Christian citizens in helping to eradicate crime and criminals from the social order.

TOPICS FOR FURTHER STUDY

1. What contributes most to juvenile delinquency?
2. Is the pardoning power wise?
3. Evaluate the Sunday school as a reform agency.
4. Suggest a program for moral education in schools.
5. What is our greatest need in handling crime?

BIBLIOGRAPHY

- Bureau of Census, *Juvenile Delinquency in the United States*.
 Bower, *The Economic Waste of Sin*.
 Stutsman, *Curing the Criminal*.
 Healy and Bronner, *Delinquents and Criminals*.
 Griffith, *Crime and Criminals*.
 National Society of Penal Information, *Handbook of American Prisons*.
 Griggs, *Moral Education*.

¹*The Christian in Social Relationships*, p. 73.

²*Social Task of Christianity*, p. 163.

CHAPTER XIII

DIVORCE, AMERICA'S SUPREME MENACE

For more than half a century there has been developing in the United States an extremely serious situation. It strikes at the most fundamental of social institutions—the home. It is the matter of the dissolution of the home through legalized divorce. It has come up so quietly and steadily that the masses of people have not become alarmed. And yet another half century like the past will see practically as many divorces as marriages and the foundation of the most sacred institution undermined. Nothing would do more to turn back the hand of civilization on the dial of time. Let us face the facts.

EXTENT

There were 14,800 divorces in 1876; 42,937 in 1896; 112,036 in 1916, and 175,495 in 1925. A Tarrant County, Texas, court dismissed eighty divorce cases in one day. As far back as 1905, there were 20,000 more divorces in the United States than in all of the remainder of the Christian civilized world. The total number of divorces in fifty years was 2,250,069 with 1,689,662 children affected. There are possibly enough men, women and children thus affected living in the nation to populate a state the size of Kentucky.

Perhaps the number and growth will be better understood if stated in relation to population. The number of divorces according to population is over four times as great as in 1870, and 120 times as great

according to population as Canada. In fact, ours is by far the highest proportion of any nation of note. Japan comes next to us. Nevada has led the nation with over five times her proportion, and Texas led the South with nearly twice the average number. The proportion seems to be increasing.

In proportion to marriage the figures are even more startling. In 1906, about one of every twelve marriages ended in divorce; in 1916, nearly one of every nine, and the 1925 reports show about one of every seven. In the last-named year, 21 per cent of the marriages in Texas ended in divorce, and about 42 per cent of those in Tarrant County—the home of three denominational schools and many large churches. Nevada ranked highest, with more divorces than marriages, and there are counties in other states where divorces exceeded marriages. Our proportion recently has been more than twice as great as France, over three times that of Germany, and more than thirty times that of England. These facts constitute the basis for the statement previously made that in half a century divorces will equal marriages if the same increase continues.

So then the divorce problem looms up as one of the first rank. Gwynne quotes Joseph H. Choate as saying: "At the time of the adoption of the Constitution of the United States, in 1787, divorce was so rare an event as to be practically unknown. But . . . (it) has come to be one of the most shocking evils of the day."¹ And Roosevelt said to a committee on divorce reform: "Questions like the tariff and currency are literally of no consequence whatever, compared with the vital question of having the unit of our social life, the home, preserved."

¹*Divorce in America*, pp. 22, 23.

GROUNDS

1. *Major.*

There are two that may be called major. One of them is *desertion*. About one-third of the divorces are secured on this basis. It is the ground in about one-half of those granted to men. It is shocking to realize that this simple and easy method heads the list. It shows how far we are below the biblical ideal. It has, however, decreased slightly of late.

The other is *cruelty*. About one-fourth are secured on this ground. It accounts for about one-third of those granted to women. It includes all types and degrees, such as danger to life or health, violence, abuse, and indignity. The number secured on this basis has been on the increase lately. One can but feel that if churches were doing their duty it would not be so.

2. *Minor.*

Heading the list of what might be termed minor causes is *adultery*. Only about one-tenth of divorces are secured on this ground—the only biblical basis. It is likely, however, that it is one of the factors in many cases where it is not specifically mentioned. *Neglect* to provide, and *drunkenness* account for about one-twelfth of the cases.

Other causes are insanity, conviction of felony, incompatibility of temper, impotency, pregnancy before marriage, and other matters. Various combinations of these causes account for a number of the divorces granted. All told there are fifty-two different grounds for divorce in the various states. New Hampshire alone has fourteen. In some cases, any cause deemed by the court sufficient will suffice. New York allows it only for adultery, and South Carolina not at all.

3. *Other facts.*

There are a number of other interesting facts regarding the granting of divorce. For one thing, it

is noticeable that about two-thirds of all those granted are to the wife, and about one-third to the husband, due in part, perhaps, to the larger number of grounds for divorce on the part of the wife. Another startling fact is that in many cases a personal notification of the one against whom the action is sought is not required, particularly if such an one resides out of the state or if the residence is not known. In such cases publication of the suit meets the requirement. This is all that is done in almost one-third of the cases. Thus many people never even know when they are divorced.

Closely related to this, and often growing out of it, is the shocking fact that only about one-seventh of the cases are ever contested. This means that in the vast majority of cases the testimony of one side is all that is heard and there is no way of knowing whether it is true or not. The matter of residence is also significant. About one-third of the divorces are granted outside of the state where the marriage took place and about the same proportion outside of the state where the other party lives at the time. In Nevada, about seven-eighths of the divorces are to people married outside of the state. All of this shows "the probability of an increasing tendency to migrate for the purpose of securing a divorce," as the government report says.

Another matter of interest is the number of children. More than half of the divorces are secured by people who have no children. And where there are children the per cent of divorces granted to the wife is more than three times those granted to the husband.

In addition to all of these things is the fact that a great many divorces are secured through collusion between the parties involved or between one of them and one or both lawyers, or through perjured testimony. Gwynne¹ quotes Judge Walter Bordwell, of

¹*Divorce in America*, p. 37.

the Superior Court in Los Angeles, California, as saying that probably half of the divorces granted are fraudulent. So through the laxness of state legislation and the judiciary regarding punishment for adultery, cruelty and desertion, and the encouragement to divorce and remarriage, we have almost annulled the seventh commandment and brought on polygamy.

EFFECTS

1. *On husband and wife.*

They are both hurt irretrievably through divorce. The most sacred relation that is ever formed is the marriage relation. It is more sacred in some respects than that of parent and child, for the parental relation may be broken in order to form a new home. The vows taken at the marriage altar are the most binding that are ever taken. To break this vow and sever this relation is the most serious thing one can do.

Subjectively, sadness, the loss of self-respect, and the sense of a blighted experience will inevitably follow. One can never be quite the same again. A barbed arrow is forever lodged in memory's wall. More than that, there will be a lowered moral standard and temptation to sin. One cannot look upon the marriage relation in so sacred a light again and will be more likely to lead an immoral life. Groves concludes: "It is doubtful whether any couples who have started marriage with genuine affection are left after their divorce free from scar."¹

Furthermore, the life will be blighted in the sight of others. The social standing in the opinion of the best people will be lowered. Unfortunately this is not as serious now as it used to be. Here also we have let down the bars. Economically there is a hurt also, not only immediately to the wife but also

¹*Social Problems of the Family*, p. 161.

ultimately in settling financial affairs. And all of this happens to over a third of a million annually!

2. *On the children.*

Likewise the children of divorced parents are seriously affected. For one thing, they are denied the full blessing of a father's care and a mother's love. Every child needs both. Nothing can substitute for that which comes in a normal home life. Often they are deprived of their own home entirely, being brought up in the home of a relative or in an orphanage. But no other institution can really substitute for one's own home. With these things there is often the consciousness of a blighted experience also. Imagine the contemplation of the children of some of the prominent New York citizens whose lives have been aired in the divorce courts.

But it goes further than these internal affairs. The economic life of the child is likewise affected. Often the mother has to put the children in a nursery while she works, or at least be separated from them. Often also they are forced to go to work too early to earn a living. Naturally the training is impaired because of the loss of one or the other of the parents and because of the necessity of leaving school to earn a living. So training is necessarily cut off and the child's future impaired. According to Groves: "Social workers who deal with juvenile delinquency find divorce or separation constantly recurring, either as the chief cause or as a contributory cause of the child's difficulty."¹ And every year on an average about 1,000 new children for every state of the Union are added to this group.

3. *On the state.*

The state also is affected. It is simply the aggregate of its citizenship. Anything therefore that impairs the individual affects the group. The home is the unit of the social order, "the primary cell of the

¹*Social Problems of the Family*, p. 163.

whole social organism." Anything that undermines the home therefore strikes at the very cornerstone of citizenship. This divorce does in a most direct way. The state cannot long survive if the home goes. As already seen, the educational standards of the state are affected, for the child's training is handicapped. The economic standing is impaired also.

The type of citizenship is influenced by it, and the moral tone is lowered. A free reign of divorce is a step in the direction of free love and the jungle life. Practically, we are living under the reign of polygamy when one can divorce his wife at any time for one whom he likes better. Recently the papers showed the picture of a man introducing his fifth wife to his sixth. Moral and domestic chaos and anarchy are the results of a low standard of divorce. In fact, they result in part from the variety of divorce laws. "A lawful wife is converted into a mistress at the passage of a state line and children are legitimate in one place and illegitimate in another."¹ The very keystone of the arch of civilization is removed when the home is broken up.

4. *On the church.*

Church life likewise is vitally affected. Anything that lowers the moral tone naturally affects religion. People cannot live on a low moral level and be spiritual. Pure religion cannot flourish in an atmosphere of disintegrated homes. Unscripturally divorced people cannot make an effective church life, for either they will be so ignorant of the Bible as not to know they are doing wrong and hence be too ignorant on other matters to be effective, or else they will have a consciousness that they themselves are not living right. In neither case can they be effective.

Furthermore, a church that compromises on the matter cripples its influence. A real revival is

¹Johnsen, *Marriage and Divorce*, p. 187.

difficult in a church mixed with unscripturally divorced people. If we are to be orthodox on baptism we certainly ought to be on this. Too many churches are now bound hand and foot by this evil. Perhaps at no other point has organized Christianity so seriously compromised itself with the world and crippled its influence. It is no second-rate problem with which we deal.

CAUSES

1. *Marital.*

For one thing, the *ideal* has been lowered so that marriage is not thought of in the way it should be. This has been done in part through cartoons which magnify the irregular aspects of home life and too often make it a laughing stock rather than a thing to be respected. The motion picture show also has held it up in a bad light, making the eternal triangle and unfaithfulness to the marriage vow the normal thing rather than the abnormal in the thinking of the young. The ridiculous custom of throwing rice and old shoes at the newly married, together with teasing and jesting regarding the occasion, have decreased the sense of the sanctity of it. One would never think of treating the convert returning from the baptismal waters that way, and yet marriage is just as sacred as baptism. Furthermore, certain advocates of feminism and free love have gone so far as to say that marriage should be abolished. Rev. Anna Shaw, for ten years president of the National Suffrage Association, is quoted in the *Congressional Record* as saying: "I would like to see motherhood a governmental institution . . . independent of any man. . . . The marriage ceremony is useless and should be cut out." In this connection attention should be called to the danger of such ideals as that of companionate or trial marriage advocated by Judge Ben Lindsey.

The legal requirements are too often not much better. Marriage regulation has been let down seriously by the state, particularly by some states. Gwynne¹ has pointed out that a girl must be at least eighteen in any state before she can make a valid commercial contract, yet in six states a twelve-year-old child can enter into this greatest of all contracts, and in one of them even without the parent's consent. Only nine states require the filing of a notice before the license is secured, thus shrouding a legitimate procedure with the utmost secrecy. Only fourteen have laws preventing run-away couples from going across the state's border for a marriage prohibited in the state of residence. And worst of all, though all of the states require some sort of license, yet in twenty-six it is neutralized by the recognition of common-law marriage which requires no license or official ceremony but simply consent and cohabitation. This would look like civilization is advancing backward.

Too often also where none of the above conditions exist the relation is entered into entirely too *hurriedly*. This means marrying in haste and repenting (or separating) in leisure. Juvenile authorities in Chicago reported the case of the marriage of a young girl to a much older man whose name she was not able to give them. The writer knew of a rather mature school teacher who was prevented at the last moment from marrying a traveling man she had known about four days only when telegraphic communication by relatives revealed that he was a fraud. Recently a young man not past thirty attained a nation-wide reputation by being arrested after he had married the thirteenth time, and he could not remember the names of some of his wives. Here it should be said that all secret marriages are an abomination.

¹*Divorce in America*, pp. 23-4.

2. *Domestic.*

Domestic weaknesses help to account for many divorces. Couples start out well but fail to hold out. The reason lies in part in the home life. Several things contribute to this. One is *non-ownership of homes*. Too many people do not own their own homes. During the half-century previously studied regarding divorce, hotel keepers increased around 250 per cent, restaurant keepers over 900 per cent, and boarding-house and lodging-house keepers about 1,300 per cent. Domestic ties are not strengthened through life in hotels, apartments, flats and boarding-houses. Having one's own home, with all of the interest and activity that goes with it, strengthens the tie.

Another is the *industrial* life that takes people out of the home so much. Too many young women are brought up in business life before marriage and their training and experience incline them away from a domestic life and toward extravagant habits and the business world. Consequently, from these reasons, the press of economic conditions and the desire to have spending money for luxuries, married women continue in or enter the business world. They are thrown too much among others and live a sort of lodging-house life. These conditions contribute also to voluntary childlessness which accentuates the tendency to impurity and divorce. There are about one and one-half times as many divorces from homes where there are no children as where there are, and yet fewer than half of the homes are without children. Theatrical people and society folk are notorious both for divorce and lack of children.

Perhaps the greatest difficulty is *lack of preparation* and practice in the qualities that contribute to a happy home life. The training in schools prepares too exclusively for intellectual and business pursuits and too little for the domestic life. An unwillingness to recognize the rights of the other person, and

adjust one's own accordingly, is often the cause of "a strain on the family tie." And more significant than all is the failure to develop the religious life of the home. Where the religious fire burns brightly divorce is rare. The art of home-making is a greatly neglected art.

3. *Civic.*

As previously indicated, the *ease* with which divorce can be secured constitutes a temptation to it. So long as one can get a divorce on almost any pretext, in a little while and at slight expense, there will be the disposition to do it, if the least provocation arises or one finds another more desirable. Also the fact that one can elude the law of his own state both as to divorce and remarriage adds another temptation. The more stringent states, like South Carolina, are greatly handicapped so long as others, like Nevada, grant a divorce to a non-resident after three months' notice in a weekly newspaper in or nearest the county where tried. "Violent temper," "intolerant religious belief," "misconduct," or "presumption of death" are not adequate grounds. Stricter divorces will deter as results in England and Canada show.

The fact that deserters are *punished lightly*, if at all, is another contributing influence. Facts previously given show that desertion heads the list of grounds, and yet deserters are rarely ever punished. If desertion of a family is a serious enough ground for securing a divorce it is also serious enough to be punishable. What is true of desertion is also true of cruelty, the ground for the second largest number. Such persons are nothing less than criminals and should be hunted down, returned if in another state, and made to pay the penalty of their crime. In any case they should be responsible for the maintenance of the family. If such things were done divorces would be reduced.

PREVENTIVES

1. *A sense of need.*

The very first thing to be done is to bring the masses of the people to a realization of the seriousness of the situation. Few seem to feel that there is any danger ahead either immediately or ultimately. If the rank and file of Christian people could only see that we are drifting gradually toward a situation where divorces will balance marriages they would be aroused. And yet another fifty years like the past twenty-five will bring us to that situation. Vigorous study and publicity are needed.

2. *Removal of causes.*

In a more specific way the first thing to be done is to remove the causes. We must counteract the influences and agencies tending to lower the ideals and attitudes toward marriage and restore it to its place of sanctity. Lax legislation on marriage and divorce must be corrected and people prevented from entering the marriage life too hastily. Domestic weaknesses that contribute to it must be counteracted. And severer punishment must be meted out to those who lightly trample under foot the sacred vows taken. We must handle the peril with a rigid hand and put those who would tear down the home on the defensive.

3. *Strengthening of fortifications.*

More than simply strengthening the weak places that exist, we must also build other fortifications. Training for home-making should be given in the schools, not only the matter of domestic science but also that of beautifying the home. Principles of child training should be taught young women in college. It is altogether foolish to train for all the other arts of life and neglect the weightier matter of home-making.

Along with this should be the encouragement to early marriage for it calls for a certain amount of adjustment, and statistics show that a greater proportion of those who marry late are divorced. Too many want to be independent financially before marriage. And as previously stated, a charitable spirit and family worship will be the strongest ties to hold together the marriage bond.

4. *Church activity.*

There should be more definite church activity than heretofore. This is the place where we must begin the work of reform. If we cannot begin here, where can we hope to start? Pastors, Sunday school teachers and others should help to create ideals. There must be some teaching before there can be much action. Preachers should also refuse to marry those divorced on any other ground than adultery and not the guilty party then. In seven years, 21,000 divorced people were married in California, 5,000 of whom were by 680 preachers of nearly all denominations in Los Angeles County, according to Secretary F. M. Moody, of the California Commission on Marriage and Divorce. Churches should refuse to have on their official force any one divorced without a scriptural cause. And they should set the standard for the future to refuse to receive into their membership any one unscripturally divorced. Associations and conventions should pass resolutions on these matters.

5. *Legislation on marriage.*

We should go further and secure better legislation on marriage. Health certificates should be required of every applicant for a license, thus preventing many later separations. The minimum age limit should be raised from twelve for girls and fourteen for boys to at least sixteen and eighteen respectively, and two years more would be better. There should also be a certain period of residence before a license

could be secured or a marriage ceremony performed. In Jeffersonville, Ind., there are public marriage parlors with signs posted on the outside, help offered in securing licenses, and justices who make much of their living by marrying runaway couples.

Also there should be a reasonable amount of time between the securing of the license and the performing of the ceremony and public notice should be given of the license so as to prevent secret and hasty marriages. Furthermore, the guilty party in divorce cases should not be permitted to remarry, nor the innocent one until a certain time has elapsed. To secure the situation needed for real effectiveness we shall likely have to have a national uniform marriage law. But whatever the method, the only way we shall ever be able to stop the divorce flood is to close effectively the marriage gate. This matter must be faced.

6. *Legislation on divorce.*

Finally there should be better legislation on divorce. Instead of fifty-two grounds there should be only one on which absolute divorce could be secured with privilege of the innocent party's remarriage. This ground should be, of course, adultery. Naturally there will be needed, in addition, provision for legal separation when privilege of remarriage is not given for various maintenance and inheritance reasons. A minimum residence of one year should be required before a divorce can be secured. Massachusetts requires three but a citizen there can go to Nevada and return with a divorce in at most six months. More stringent regulation should be made regarding the notification of the libellee. Personal notification should be required where at all possible. It ought never to be sufficient simply to publish notification in an ordinary paper in some distant state. It is a shame for one out of seven divorces to be granted without knowledge of the libellee's place of residence. If the number of divorce courts were reduced

and the matter made more of a specialty it would also help both in thoroughness of investigation and in making it more difficult to get one.

All of this means that we should have a national uniform divorce law. This would raise the level and prevent the stringency of one state being nullified by the laxity of another. It is the only way the matter can be fully handled. Already such bills have been introduced into both houses of Congress, sponsored by such men as Congressman Volstead and Senator Capper, and favored by President Roosevelt. It is our next necessary legislation and for the sake of the home and the nation we should seek its adoption. As important as the prohibition crusade is that of saving the home.

TOPICS FOR FURTHER STUDY

1. What is the proportion of marriages and divorces in your county?
2. Observations on the bearing of divorce on morals.
3. What are the laws of your state on marriage and divorce?
4. A church policy on divorce.
5. What should be done with the unscripturally divorced preacher?
6. The elements of a National Uniform Divorce Law.
7. What is the heart of the whole problem?

BIBLIOGRAPHY

- Bureau of Census, *Marriage and Divorce*.
 Groves, *Social Problems of the Family*.
 Johnsen, *Marriage and Divorce*.
 Gwynne, *Divorce in America*.
 Sprague, *Influence of Christianity on Fundamental Human Institutions*.

CHAPTER XIV

DEPENDENCY, THE CALL OF THE HELPLESS

From the beginning of time society has had to face the problem of dependency. It will likely have to be faced until the close of time. "Ye have the poor always with you," said the Saviour (Matt. 26: 11). All nations, races, and conditions of civilization are confronted with it. It is as universal as the human race. It is more comprehensive, many-sided and various than we have realized.

STAGES

1. *As to extent.*

Viewed from one angle there are those who are *partially* dependent upon society for support. They do not have sufficient food, clothing and shelter for an adequate life. Possibly they could exist by themselves but would not be able to develop as they should. This is true of large numbers of orphan, blind, and poverty-stricken children as regards an education, and sometimes of older ones who seek an education or a new trade late in life.

Over against this group is that of the *wholly* dependent. For one reason or another they are entirely unable to provide for themselves. Their very existence depends on the help of others. They belong to the completely submerged group. They are ordinarily spoken of as paupers and must be helped or perish. It is not in this case a question of adequate support sufficient for development but one of being able to keep the wolf from the door and live at all. It is simply a life and death matter.

2. *As to time.*

Looked at from another angle we have the *temporarily dependent*. They are the ones who through force of unforeseen circumstances—sickness, unemployment or death in the family—find themselves temporarily below the bread line. It may be either partial or complete dependency during this time, more likely the former. If left to themselves they will suffer or perish but if helped they will soon get on their feet again and become assets rather than liabilities. This includes a host of people at one time or another in life—more than ever make the matter public.

Over against this last-named group is that of the *permanently dependent*. They are those who, from age, or physical, or mental deficiency, have to be cared for the remainder of their lives. Their dependency may be either partial or complete or they may pass from one to the other. More than likely they will be completely dependent. This is pauperism of the truest type and while it includes a comparatively small group yet it includes the saddest and most needy one. Scarcely anything, in fact, can be worse than this.

TYPES

1. *Orphans.*

Possibly the first always to come to our mind in this connection is the orphan or deserted child. This group includes all children who are deprived of one or both parents through death, desertion, divorce or illegitimacy and are thrown upon society for support and training. No complete statistics are available. Some idea of the number is gained from the fact that in a recent year a New York society placed nearly 80,000 orphans and deserted children in country homes, remunerative positions in the country, and other employment. No group makes a stronger appeal to our sympathy.

2. *Widows.*

The widows constitute another group. Widowhood comes through death, divorce or simple desertion. The special necessity for help may be due to physical weakness, inefficiency or the necessity of caring for children. Dependent widows are one of the most needy and yet one of the most neglected classes of dependents. About forty per cent of the women in poorhouses are widowed. At one time there were reported 3,176,426 widows in the United States, which was one-tenth of all women above fifteen years of age. More than three-fourths of them were above forty-five years of age.

3. *The Aged.*

Another group not so large in number but especially needy and pitiful in their condition is the aged. They are beyond the period in life when they can make a living in their accustomed trade and lack opportunity and training for anything else. It has been estimated that about one and a quarter million of the nearly four million people above sixty-four years of age in the United States are dependent upon some form of charity, and perhaps half a million more are in institutions or being helped regularly at home.

4. *Defectives.*

A very large number of dependents are those defective *in body* and consequently unable to make a living. Some are crippled through industry or war. The National Conservation Congress stated that there were at one time 300,000 crippled children in the United States with institutional provision for fewer than 3,000. Some time ago it was estimated that there were about 175,000 people disabled for one month, 76,000 who suffered loss of members, and 200,000 others permanently disabled. About 100,000 disabled soldiers were discharged at the close of the recent war, many of whom have become par-

tial or complete dependents. There are many who are blind and more or less dependent. A recent census report showed 57,272 blind people in the United States, about one-third of whom were under fifteen years of age, slightly over two-fifths had ever attended school, and of those over ten years of age only about 7,976 were gainfully employed. Others still are deaf or dumb or both and to some degree dependent. Of the 44,708 deaf mutes in a recent report, about one-fourth were under fifteen years of age, slightly over one-third had ever attended school, and only 5,659 of those above ten years of age were employed in gainful occupations. Great numbers, then, are dependent from physical defects.

The defectives *in mind* constitute a large and increasing number of dependents. The insane are, of course, the outstanding ones in this group. On the average about two-tenths of one per cent of the population are insane. In New England it has approached three-tenths as over against one-tenth in the Southwest. It is nearly four times as great for literates as illiterates, twice as great in the city as in the country and highest among general laborers. The feeble-minded constitute another class of mentally defectives and, of course, dependent. These include every one "incapable of competing on equal terms with his normal fellows or of managing himself or his affairs with ordinary prudence." The number has been estimated anywhere from one in each 500 of the population to one in each 250. Many of those discharged by army examiners in the recent war were feeble-minded. Epileptics, especially those having "psychical epilepsy," are likely to be dependent. It has been estimated that about one in every 500 of our population is epileptic. Many of the almshouse population are of this type. In this general group should be placed the idiots, many of whom are cared for by their families.

In general, then, dependency and the poverty growing out of it constitute a serious problem. It has been claimed that of every 100 healthy men at the age of twenty-five, fifty-four will be dependent on friends or charity by the age of sixty-five. Dr. W. I. King claims that the rich having over \$50,000.-00 comprise two per cent of the population in the United States, the upper middle class having \$2,000.-00 to \$40,000.00 number 18 per cent, the lower middle class having \$1,000.00 or less constitute 15 per cent, and the poor with nothing but furniture, clothing and personal belongings amount to 65 per cent. So almost two-thirds are in the near-dependent class. Jacob Riis once said that one-third of the people in New York had been dependent upon charity some time during the eight preceding years. One of every ten who dies there is buried in Potter's Field. About 300,000 were on record at one time in Boston as having been helped. The Associated Charities in Chicago helped about 100,000 in one year and there were 225 other philanthropic agencies at work. Robert Hunter has estimated the number in poverty in the United States at four to ten millions.

EFFECTS

1. *Material.*

One result of the conditions growing out of dependency, particularly from the angle of defectiveness, is a great *economic loss*, both to the individuals and families concerned, and to society. It has been claimed that the preventable losses alone to the nearly half a million workers injured each year is not less than \$125,000,000.00. This is in salary, service and expense, to say nothing of the permanent loss to the family and perhaps indirectly to society if they become regular dependents. It is from this angle that war constitutes such a heavy drain on civilization.

Much *physical suffering* results from dependency and the poverty growing out of it. It has been stated that the mortality among infants in foundling institutions is twice as great as where family homes are provided. It has been shown that only one-sixteenth of the babies in homes where the father's annual wage was \$1,250.00 or over die, while one-sixth die in homes where the wage was under \$450.00. Much suffering comes to adults because of inadequate provision for physical comfort, particularly among cripples and invalids. Often such conditions predispose to disease and crime. Tennyson well says:

"There among the glooming alleys, Progress halts on palsied feet,
Crime and hunger cast our maidens by the thousands on the street.

"There the master scrimps his haggard sempstress of her daily bread,
There a single sordid attic holds the living and the dead.

"There the smouldering fire of fever creeps across the rotted floor,
And the crowded couch of incest in the warrens of the poor."

2. *Spiritual.*

Much *mental anguish* results inevitably. The fear of dependency as one faces old age or is deserted by relatives is often quite as bad as the physical suffering or even worse. To realize that one is to be blind the remainder of his days, to feel that he is likely to spend his last days in a poor house, or even to face childhood and youth in an orphans' home, is a sad realization. And to know that one's final resting place will be Potter's Field must be an awful contemplation. No one can know the mental agony through which the dependents and poverty-stricken have to go. Jane Addams¹ has given some

¹*Twenty Years at the Hull House.*

wonderfully vivid pictures of it. This is quite different from the abundant life Christ came to bring.

Perhaps more serious still is the fact of *handicapped opportunities* that confront the youth who face life as dependents or wards of society. Denied the privileges of a home or the opportunities for an education, many are prevented from ever attaining their rightful inheritance of life and character. Particularly is this true of the blind, deaf and dumb. This is true not only of those in philanthropic institutions but also of countless numbers in stricken homes. Society will not have come to itself until every one coming into the world faces life with a fair opportunity to develop himself. It has been said that two-fifths of the families in New York City live in a single room. Well has Gray said of those whom "the rod of empire might have sway'd" that "Chill penury repress'd their noble rage and froze the genial current of the soul."

The final result of all of this in too many cases is the *loss of self-respect* and finally a vagrant life. A feeling of self-dependence is one of the most important characteristics one can have. It helps him to look the world squarely in the eye and feel that he is as good as others. In becoming the object of charity there is a danger of losing some of the sense of self-dependence. It is just here that danger comes to the minister in a too free use of aid funds, and pay in the form of charity rather than as a salary in return for service rendered. Soon one gets the feeling that the world owes him a living and is careless about obligations. A vagrant life is the next step. The proprietor of the Municipal Lodging House in Providence, R. I., once told the writer that there were many in middle life in and around that city who had never done a day's work. In fact, the life comes to have a fascination. Max Muller quotes one as saying: "Talk of shooting partridges or pheasants, talk of racing or gambling—there's no

sport like begging. . . . You have to face the cleverest people in the world and you know all of the time that the slightest mistake in your looks or in the tone of your voice may lead to ruin. You may be kicked out of the house. . . . I have known in my time what hunting and shooting and gambling are, but I assure you there's no sport like begging."¹

CAUSES

1. *Personal.*

Hereditary weakness is one of the causes of dependency and poverty. This is particularly true of those born blind or predisposed to epilepsy or feeble-mindedness. Of the 1,200 descendants of the famous Jukes family, 310 were professional paupers, 440 were wrecked physically by their own indulgence and more than half of the women were immoral. Some county poor-homes in Virginia have had as many as four generations of the same family. Dr. Gillin mentions three classes of inheritance that affect poverty, namely, incapacity or distaste for work, predisposition to disease, and feeble-mindedness.² In some instances half of the cases of epilepsy have been found to be hereditary.

Indolence is another cause. There are many who simply will not work. They are of the vagrant type already mentioned. Many negroes and shiftless whites belong to this group. They "make their living," as Dr. Washington Gladden says, "by seeking a job and by succeeding in never finding it." Not only will such people not work at any regular task, they will not even work for a meal. The writer saw one who would not even meet the requirement of bathing his face and hands in order to get his dinner! The compulsory working law during the war revealed many of these.

¹Quoted by Conyington in *How to Help*, pp. 89-90.

²*Poverty and Dependency*, pp. 63-65.

Inefficiency is another cause. Many seem unable to find any work they can do. Others who are skilled and capable in one line cannot transfer to something else when their main vocation is closed. Getting crippled often renders one incapable of performing his former tasks. Many wounded soldiers have lost out this way. Often bad management brings one to poverty. Spending the salary before pay-day comes, or using the crop before it is harvested will lead to poverty. Bad trades will secure the same result in course of time. Many fail from incapacity, and many of them are not directly responsible for it.

Accidents and illness bring many below the bread-line. It has been shown already that nearly half a million are injured annually, many of them unnecessarily. Blindness and deafness are often brought on this way. On an average about 3,000,000 are ill constantly and the average loss per individual is about thirteen days per year. About two-thirds of blindness is due to disease other than that of the eye and much of deafness comes similarly. Occupational diseases due to the type of work unfit many. It has been said that the average life of the cut-glass worker is not over ten years.

Sin, of course, accounts for much poverty. In other days many drank away their living or spent it for drugs. Even yet much is squandered in this fashion. Intemperance in the matter of automobiles and dress brings many to need. Immorality has been and is today one of the leading sinful causes, especially when one considers the effects of venereal diseases and of illegitimacy on the economic life. Gambling both in the sense of the use of dice or cards and also in the sense of dealing in futures brings countless thousands to financial ruin. Sin tells economically. Indirectly, if not directly, much of poverty grows out of sin.

2. *Social.*

Prof. Amos R. Warner¹ through a number of surveys shows that a large per cent of poverty is due to various causes over which the poor themselves have no control.

Low wages constitute one of the causes of poverty. The unskilled laborers such as the untrained day laborer and washerwoman are often at the mercy of their employers and with steady employment barely make a living. Professional workers are often not much better. Recently it was stated that the average salary of country teachers in Texas was \$436.00 and city teachers \$544.00. Also it was reported that the average salary of ministers for the three leading denominations in the South was about \$514.00.

Unfavorable *working conditions* is another cause. Some lines of manufacturing often close down for months at a time and the laborers are thrown out of work. The employment of women and youth, if not children and also foreigners in certain activities, tends to bring salaries down below a respectable living wage for the head of a family. Also dangerous machinery and unsanitary working conditions contribute to accidents or illness and consequently to poverty. Dull business seasons let many out of work.

Unforeseen *financial crises* also bring many to dependency at least for a time. In farming communities where people depend mainly on one crop for their money either a failure in the crop or such a large crop as to bring prices down will cause a famine or at least poverty. Cotton, potato and tobacco communities often experience this. Periods of financial depression such as the reconstruction time following wars also bring bank and industrial failures. Along with this might also be mentioned monopolistic control of products and exorbitant

¹*American Charities*, ch. 2.

prices as in the case of sugar following the recent war.

Injudicious charity also contributes to dependency by encouraging those of that type in it. Indiscriminate giving to beggars on the streets or at back doors tends to cause them to continue in that sort of life rather than seek employment. Many never accept regular employment simply because they can make more or do it easier by begging in the streets, even when positions have been secured for them by organizations for helping the needy.

REMEDIES

1. *Right living.*

Much of the responsibility for removing poverty and dependence rests on the individual himself. Sinful habits must be given up in many cases if one is ever to become independent. One cannot drink, gamble, and live an immoral life and prosper even financially. Most people are responsible at least in part for failure.

With this also should be included such technical or vocational training as is necessary for carrying on one's chosen line of work. Many fail from lack of this. Thus there must be the willingness to work. Also there must be the spirit of fair play, or the attitude that will avoid monopoly and profiteering. All of these come through the building of the right sort of character.

2. *Insurance.*

For the average salaried person the best investment possible is insurance. It protects against death, old age, accident, and sickness. One has the entire capital from the beginning. The best kind, except governmental insurance, is the mutual company. Some time ago 3,123 out of 3,500 fraternal companies had failed, 29 of 100 stock companies and only one of 32 mutual companies.

During the recent war the government provided insurance. Many business concerns provide it for their employes. Most denominations have it for their ministers, such as the Relief and Annuity Fund of Southern Baptists. Unless there are other resources one should provide a minimum living for his family through insurance. Perhaps a tenth of his income should be thus invested. The average salaried person errs seriously at this point.

3. *Organized prevention.*

Two things at least may be done by organized society along these lines. One is to secure such legislation as will protect the laborer against improper sanitation and dangerous machinery, to see that proper wages are paid for service rendered, and to protect against monopoly and profiteering. Henderson has described vividly the new dangers from "steam-driven machinery," "live wires," "swift trains," "lofty buildings," "bridges spanning swift rivers," "poisonous vapor," "merciless saws," "huge hammers," and "swinging cranes."¹

Furthermore, there should be provided through private, fraternal or civic auspices, employment agencies, to help the unemployed find work. Especially in large cities is there a need for such an agency to help the needy find employment and independence. Organized classes in churches can help their own members in this. These things will remove the causes of much dependency.

4. *Social salvage.*

Much can be done in removing the causes of dependency, particularly on the part of those who are blind, deaf, crippled, or even feeble-minded or insane. Institutions for the blind and deaf-mutes teach them the rudiments of a cultural education and at the same time train them for vocational activity

¹*Social Duties from the Christian Point of View*, p. 100.

such as piano tuning, manual arts, and domestic science. The tragic thing about it is that only a few, perhaps not over a third, are in such institutions.

Since the World War much has been done for the rehabilitation of the crippled. The Federal Board of Vocational Training has helped to supervise this. By means of artificial limbs and re-training, the armless have been taught to use the typewriter and those with withered limbs to learn a trade. Also they are helped into positions suited for them and supervised. Even the feeble-minded and insane, through proper care, are helped greatly toward a normal condition and a trade. There is a great need for the epileptics to be put in special institutions and cared for rather than placed in insane asylums or left free to marry.

5. *Associated charity.*

Especially in large cities organized charity is absolutely necessary both to help the worthy needy and to regulate the fraudulent.

(1) Several *principles* should guide in it. For one thing, the individual should be helped only where he cannot help himself. Otherwise we tend to pauperize the individual. In the second place, some return should be required if possible, even if no more than cutting wood. Scholarship and loan funds should carry with them obligations. In the third place, relief should be of a permanent rather than a temporary nature,—help the individual to help himself. And finally it should seek to remove causes as well as relieve consequences,—clean out the robbers on the Jericho road as well as take care of the injured man.

(2) *Methods* necessary in charity work include, first, organization. Without this some will be neglected and in other cases duplication will result. In the next place, full information as to the needs of

the individual must be secured else the charitable organization will be imposed on. Also a record should be kept of relief given so that all agencies may know what the others have done. And finally there must be close cooperation among all of the agencies to prevent imposition. In one city a woman had her children baptized into different churches so as to get help. Organized charity must be scientific as well as sentimental.

From all of these facts it is very evident that Christianity has a great service to render both directly and indirectly in helping to care for dependents, and to cure and prevent dependency. In this broad field we have never begun to do our full duty in seeing to it that all have a chance to come to their full inheritance and have the abundant life.

TOPICS FOR FURTHER STUDY

1. Name the agencies in your community for helping dependents.
2. What is our greatest weakness in this work?
3. Are we helping students too much or too little?
4. Show the merits and demerits of associated charities.
5. Discuss the vocational opportunities in social service.

BIBLIOGRAPHY

Gillin, *Poverty and Dependency*.
 Warner, *American Charities*.
 Taylor, *Religion in Social Action*.
 Addams, *Twenty Years at the Hull House*.
 Conyington, *How to Help*.
 Solenberger, *One Thousand Homeless Men*.
 Bulletin, *Philanthropic and Charitable Institutions in Chicago*.

CHAPTER XV

INDUSTRIALISM, WHERE CAPITAL AND LABOR MEET

Since the invention of the steam engine and modern methods of manufacture and transportation, industrial conditions have been revolutionized. Manufacturing has been transferred from the home to the factory, cities have grown up, capital and monopoly have come, labor has become specialized and organized, and social unrest has grown apace. A new application of Christianity must be made. Some of these conditions and problems we shall notice very briefly in this chapter.

CAPITAL

1. *Nature and extent.*

Capital means "wealth employed in or available for production." In other words, it is money used for the producing of other money as in a store, factory, bank, railroad, oil company or any other industry. So it may be applied to a business large or small where money is used as the basis of making more money. In general capital stands over against personal labor as the other factor in economic life. It may be personally operated as a store run by its owner, or it may be impersonally operated as a mine when the owners do almost none of the work.

It has grown tremendously. "The new fact of modern times," says Charles R. Henderson, "is the organization of industry on a vast scale and in

impersonal corporations. Stelzle¹ showed that .9 per cent of the people owned 70.5 per cent of the wealth, 29 per cent owned 25.3 per cent, and 70.1 per cent owned 4.2 per cent. Ross² mentions 6,700 companies, exclusive of banks and insurance companies, with \$36,000,000,000.00 capitalization, or 60 per cent of our wealth, exclusive of farms and private city property.

2. *Occasion.*

The organization of big business has not been without its legitimate causes. For one thing, it is the natural expression of *business genius*. There are those talented along these lines as others are for statesmanship or military leadership. Given a reasonable opportunity and they will develop a great industry. Based on proper principles, this is legitimate and the opportunity should not be denied. Rockefeller, Ford, Woolworth, Douglas, Sears and Saunders are men of this type.

Economy in production and distribution is another factor. People want to buy things at as low price as possible. Since candles, bread, and cloth can be made in large quantities cheaper than in small, the natural tendency is toward wholesale production. And since articles can be transported cheaper by boat or train than on horseback, these types of transportation naturally develop. So in the last analysis the consumer's disposition to buy things where he can get them cheapest is one of the largest factors in building big business and making it permanent.

Changed industrial conditions as previously indicated have been a large factor. The modern use of steam, gas, and electricity has developed the simple one-room factory into one with complicated machinery covering acres, and changed manufacturing from hand to machinery methods. The telephone,

¹*American Social and Religious Conditions*, p. 162.

²*Sin and Society*, p. 110.

telegraph, wireless, boat, train, and aeroplane have revolutionized transportation from what it was in the days of the courier and ox-wagon. The growth of cities and the congestion of population have necessitated street cars, light systems, water supply, banks and the like. All of these things have made large industries a necessity.

3. *Evils of it.*

While the right use of capital has contributed much to industrial progress, yet the abuse of its power has caused much of the poverty, social unrest, and strife witnessed in recent days. The history of capitalism constitutes one of the darkest pages on our records. Says Ross: "Never in our time were children so exploited, workers so driven, consumers so poisoned, passengers so mangled, investors so fleeced, public servants so tempted."¹

For one thing, the *small competitor is frozen out*. In fact, this is one of the first steps in getting a monopoly. Sometimes it is done by cutting prices below a living basis, especially where competition arises, as in the oil business and the self-serving grocery company. Sometimes it is by controlling the market so the small dealer has no outlet as in the tobacco business. Again it may be by controlling the means of transportation through rebates and otherwise as has been charged against the coal industry. So big business roots its competitor out, and occupies the field as it pleases.

In order to secure its materials at the lowest possible rate, efforts are made to *keep the price to the producer down*. It may be by controlling the market so there is no opportunity for selling products, as during the war when hides could hardly be disposed of, though shoes were twice their former price. Sometimes it is buying up articles in dull seasons and turning them loose at marketable seasons as is

¹*Sin and Society*, p. 105.

the case with cold storage eggs. Sometimes transportation is so controlled that perishable articles like fruits and vegetables rot before reaching their destination. At any rate the price to the producer is usually the last to rise and the first to fall, as we saw during the war.

Another side of the game is to *keep the price to the consumer up* so as to reap the largest harvest. This was witnessed in a striking way during the recent war. Turnips that were bought for sixty cents per bushel in the fall before we entered the war, retailed at six dollars per bushel six months later in the spring after we got into it. While farmers could hardly sell their cattle at a sufficient price to make expenses, consumers were paying twice the former price for meat. All remember how sugar went soaring to the sky and was doled out in limited quantities when in a few weeks after the market broke it could be bought in any quantity at one-third as much.

Often also *employees are not given their full dues*. They are paid too often at what they can be secured for rather than for the service rendered. Too frequently they live in squalor while the proprietor revels in luxury. The employee has a right as a person and he and his family should be taken into consideration. Think of one big capitalist getting \$60,000,000.00 in one year as his part of the earnings when his employees drew only moderate pay!

Along with all of these is the fact also that *exorbitant profits* are made. The packing industries made a 30 per cent profit during the very year they were denying being guilty of any unfair methods. In 1918 a clothing dealer made 191 per cent profit on his capital, a flour miller 437, a machine tool manufacturer 788, a department store 1,181, and a food dealer 2,183. Often one concern will charge 50 per cent more for an article than another in the same neighborhood.

Meanwhile *investors are often fleeced* through "watered stock," "Bonanza mines," "town lots laid out on the prairie," "orange groves that existed only on paper" and fake oil companies.¹ Thousands of hard-working people have lost their meager savings through these and other "gold brick" enterprises.

Often also *lobbying* in legislative halls and fraudulent reports as to profits are made to get higher rates or a new advantage. A street car company asking for a raise in rates claimed to be making only three per cent profit though cars were running every seven minutes and passengers were standing much of the time. And a telephone company at the very time it was asking for a raise in order not to lose money advertised stock bearing seven per cent dividend.

4. *Methods of handling.*

This is a very difficult task due to the complexity of the problem and the difficulty of getting at the guilty party. Regarding this Ross says: "You can hiss the bad man, egg him, lampoon him, caricature him, ostracize him and his. Not so with the bad corporation. . . . It is an entity that transmits the greed of investors but not their conscience; that returns them profits but not unpopularity."² It is a wrong perpetuated by a syndicate, by degrees and at a distance and lacks the familiar ear-marks of personal guilt. So we must analyze the situation clearly. "A Christian man to find his duty must not only study his Bible but also his economics, politics and sociology."³

For one thing, religious leaders must help build *individual ideals and public sentiment* on the problem. This will help individuals to go right on these matters and make the wrong-doer unpopular. The malefactor is sensitive to nothing more than to pub-

¹Drake, *Problems of Conduct*, p. 366.

²*Sin and Society*, p. 109.

³Henderson, *Social Duties from the Christian Point of View*, p. 241.

lic sentiment. We should create dislike for the criminal in a silk hat and limousine as well as for the bum beating his way on the bars of a train—perhaps the former has helped to cause the latter. There is room for much preaching on “Thou shalt not kill,” “Thou shalt not steal,” and “Thou shalt love thy neighbor as thyself.”

Social insurance and taxation will help the employer and the public to get their share of industry's profit. Through the former the corporation provides protection in the form of an annuity or pensions for its employees in case of accident, sickness or old age. Many of the large industrial concerns are now making such provision for their employees. This helps the workingman. The public is helped to a fairer share through the progressive income tax or an inheritance tax in addition to regular taxation. By these means society gets more nearly its part in helping to make production. One year Mr. John D. Rockefeller, Sr., paid an income tax of \$38,400,000.00. Both of these kinds of taxes follow a sliding scale.

But these methods do not fully democratize industry. To be fully democratic the working men should not only get a share in its property but also have a *voice in its control* through suitable representatives. And democracy is as necessary in industry as in politics. Some capitalists as well as laborers are now favoring this. In an article in the *Christian Work* some time ago John D. Rockefeller, Jr., said: “Where this plan has been in operation for a considerable length of time some of the results are: *a.* Uninterrupted operation of the plants and continuous employment of the workers. . . . *b.* Improved working and living conditions. *c.* Frequent and close contact between employers and officers. *d.* The elimination of grievances as disturbing factors. *e.* Good-will developed to a high

degree. *f.* The creation of a community spirit." Such a goal is worth striving for.

But before such a goal can be reached it is likely that society will have to exercise a considerable restraining hand. In other words, *regulation* is necessary. Difficulty is faced here owing to the problem of adjusting state and federal legislation. Along several lines improvement is needed. Hoarding of goods should be regulated. The declaring of stock dividends should be limited. The tariff should be so regulated as to keep channels open reasonably and not give undue protection. Concerns should not be allowed to capitalize in one state and do business in another contrary to the laws of the latter. Perhaps, too, corporations should be required to publish their accounts as are banks. All of this will require not only legislation but also commissions to see that the laws are enforced.

The final solution of many industrial problems if other means fail is *public ownership*. This would apply to such activities as railroads, express companies, telegraph and telephone systems, street car companies, electric light systems, water works and other public service utilities just as it does now to the mail service. Some would make this include practically all industry as well as public service utilities and result almost in socialism. While socialism is extreme, yet there is much room for development in government ownership since in many cases there is practically a monopoly with little opportunity for competition. Such, however, should be only a last resort.

LABOR

1. *Child labor.*

(1) *Number of children employed.* Approximately two million boys and girls under sixteen years of age earn a livelihood in the United States, about 45 per cent of whom are thirteen or under.

Texas and Georgia head the list of states as to the number of employed, and these are the states where there are the most Baptists! Other Southern states come next and the South is far ahead of the North in this matter, probably due to the fact that it is an agricultural country. Agriculture heads the list of occupations. Others are manufacturing, mining, canning and street activities. The whole constitutes a rather sad commentary on our present-day Christianity.

(2) *Reason given.* Statistics show that in only about three-tenths of the cases is child labor claimed as an economic necessity. In nearly that many cases it is desired but not necessary. And in about one-fourth of the cases dissatisfaction with school is the primary cause. Dr. Forbush reports an investigation of 666 children who had left school which revealed the fact that only 190 really had to quit on account of poverty though 390 others made that claim.¹ Dislike for school, the desire to make money, and the desire of employers to get cheap labor account largely for the great number of children at work. The use of machinery easy to operate also contributes to it.

(3) *Results of it.* Serious results grow out of child labor. Viewed from one angle the *individual* himself is greatly harmed. Physically his development is imperfect. Poor ventilation, long hours, the wear and tear on the nerves from the machinery, and standing or sitting all of the time lead to weakened muscles, sunken chests, and spine curvature. "The working child at first has not time for play; then he forgets how to play; and finally he has no desire to play." Mentally he is dwarfed, not having a chance to finish in high school and often not even in grammar school. Furthermore, he gets a great deal of information of the wrong kind through association with other boys and men in the shops and

¹*Coming Generation*, p. 281.

on the streets. And morally he is harmed, delinquency being from two to ten times as frequent among working boys as school boys. This grows out of the associations just mentioned and also the fact that certain workers such as newsboys, messenger boys and bell boys are under peculiar temptation.

Viewed from another angle *society* is harmed. For one thing, the standard of citizenship is lowered and the very purpose of the school system defeated. For another thing, home life is impaired through the child being taken out of the home, and through the family income being reduced by virtue of the father's wage being lowered in competition with the child. And finally industry itself is crippled by the fact that the child soon reaches the maximum of efficiency and the standard of labor is thus lowered.

(4) *Remedies for it.* One is a *proper attitude* toward childhood. Dr. H. C. Vedder gives as a Bill of Rights for Childhood "(1) To be born right; (2) to be loved; (3) to have his individuality respected; (4) to be trained wisely in body, mind and spirit; (5) to be protected from evil persons and influences; (6) to have a fair chance in life."¹ Practically all of these are violated by child labor.

Another need is *adequate pay* for adults. This will remove both the necessity for and the temptation to the employment of children in industry. It should be sufficient to meet the needs of his family. Henry Ford has helped at this point in making the minimum wage \$5.00 per day. So children do not have to work.

But before the matter is finally settled we will have to have better *legislation* and law enforcement. There ought to be regulation as to the minimum age (generally regarded as fourteen), physical and moral conditions of labor, number of hours per day, elimination of night work and dangerous trades and

¹Quoted by Jennings, *Social Teachings of Christ Jesus*, p. 31.

other provisions. Perhaps we will have to have a national child labor law before these conditions can be secured. Even the present laws have been violated in Texas and elsewhere. We are lagging behind seriously in our convictions and activities relative to this very serious problem.

2. *Women in industry.*

(1) *Number.* About eight million females over ten years of age have been reported as employed in gainful occupation in the United States. This is about one-fourth of those above ten. New York ranks highest and Pennsylvania next. The North leads the South. Domestic and personal service head the list as to occupations and others include agricultural pursuits, professional service, manufacturing, and transportation. The number of such workers is decidedly on the increase as is also the range of occupation.

And the salary has been pitifully low. At one time 6,920 women were employed in the largest three cities in Ohio at an average of \$4.83 per week, working 57½ hours, paying \$2.44 for board and lodging, and saving 14 cents, with 1,606 people depending on them for support. There is a general tendency not to pay women as much as men even for the same work.¹

(2) *Consequences.* Serious results grow out of women being employed in industry. One of these is *impaired health* due to the long hours, poor ventilation, continuous standing, and the nervous wear and tear of machinery. A machine has no nerves and no limit to its endurance and when speeded to its limits tends to wear out the girl who operates it. Weakened offspring is another result. Those who follow the long hours of domestic labor become low-grade mothers, and, furthermore, lose some of the motherly traits. So the second generation suffers

¹Bliss, *Encyclopedia of Social Reform*, p. 1292.

also. And often such work is simply to be able to dress finer!

Neglected homes is another result. About one million married women are gainfully employed. If there are children they are deprived of their greatest service. If there are no children separation from their husbands will not strengthen the family tie but rather tend toward the divorce court. Furthermore, business life will have a tendency to develop one away from the domestic life.

Positive *wrong-doing* often results. Young women thrown promiscuously among men in the industrial and business world are not likely to be elevated in character thereby. Rather the temptation to immorality will be stronger, and there is no doubt but that such results do follow.

And ultimately *industry* itself often suffers through temporary service, wages being lowered, and the more efficient men being drawn into other lines. On the whole an industrial system cannot be permanently built by women.

(3) *Needs*. Some things need greatly to be done along this line. It has been said: "We are the most backward country on earth that pretends to be a Christian civilization, in the protection of womanhood." Perhaps first of all it should be emphasized that *the home* and not industry is the sphere of greatest influence for women. Those that do not have to do so should be discouraged from entering business life.

Those that do have to work should have guaranteed to them *proper working conditions*. This should include an eight hour working day. More than this is too strenuous. And yet there are many states especially in the South that have no legislation along this line. Women should be protected from night work and dangerous and degrading trades. Chairs or seats should be furnished, and a reasonable rest

period given at noon. Dressing and retiring rooms, sanitary and private, should be provided.

Adequate pay should be given also. If there is not "equal pay for equal work" with the men, it should be at least such as not to tempt to immorality. One reason, of course, for low wages is the fact that many women work not from necessity but simply for more spending money and consequently will do it cheaper. And, too, women should have equal rights with men in property-holding and guardianships. Equal guardianship is not recognized very much in the South.

3. *Organized labor.*

(1) *Significance.* This has come to be one of our major problems. In fact it ranks alongside of capital. President Wilson said: "The labor question stands at the front of all others amid the present great awakening." It is the main gospel preached by many people and the labor union hall supersedes the church house for them. Recent strikes in our land show its seriousness. It has found its strength and is using it. In the economic world, the political world, and even in government and religion its influence is being felt.

(2) *Occasion.* Several things have been the occasion for its development. One has been low wages. Before unions were organized wages were criminally low. Often the laborer did not make enough to provide for his family, and this in the face of large profits from industry. Even now unorganized labor is low as is witnessed in the case of public school teachers.

Another contributing cause was *bad working conditions*. Long hours were required, often ten or twelve per day. Inadequate protection from machinery and unsanitary conditions often prevailed. A Saturday afternoon holiday and Sabbath rest were not sufficiently considered.

A *sense of dependence* was a third reason. As capital and factories grew the laborers came to feel that they were mere cogs in a machine. This was contrary to democracy. Their rights were trampled under.

All of these things were too much for the free American spirit. Something needed to be done to remedy conditions. To assert themselves laborers must organize. This they did. They developed from local to national organizations and to the American Federation of Labor. Fair wages, shorter hours, and better working conditions were secured. The laborer was lifted to a new plane and found his strength.

(3) *Evils*. But with the good have come also evils. *Exorbitant wages* have sometimes been charged especially for rather unskilled labor. Plumbers have charged \$1.50 per hour for their work and included in the hours the time required in going to and from the work. Railroad engineers in the South have had higher salaries than governors.

Unreasonable requirements have often been made also. Sometimes organized labor has demanded a five day per week and six hour per day schedule. Often it has required the same pay for an efficient workman as for a skilled workman, and been unwilling to allow the inefficient person to be dismissed from a job. This has a tendency to substitute coercion for merit and violates a fundamental principle.

Often there is developed a very bitter and *unchristian attitude* toward the employer and toward the non-union man. Workmen sometimes simply work by the clock with no interest in the task, curse their employer, and threaten the "scab" workman. Occasionally extreme and violent measures are resorted to. One of these is the intimidation of business through "picketing," interfering with one's right to

carry on legitimate business unmolested, and another is violence in strikes even crippling or killing those who take their places. Dr. Frank Crane thinks even the right to strike is questionable if it brings suffering to innocent men, women and children, and says it is "precisely the program of the Germans in Belgium who brutally treated little boys and girls and old men and women under the plea of military necessity."

(4) *Needs.* Several things are needed if organized labor is to achieve its true goal. The first is the possession of the truly *Christian spirit* toward employers, the non-union men and the public at large. Nothing is more needed than that attitude which counts others better than himself, loves his neighbor as himself, and seeks not his own but the other's good. This will settle all problems. There should likewise be the willingness to listen to reason and arbitration. In the last analysis nothing is ever settled by force. Only reason and truth will prevail. There should be the willingness to meet with representatives from capital and the public and to arbitrate.

On the other hand there needs to be a general recognition on the part of all of the right of organized labor to *bargain collectively* as to hours of labor, pay and working conditions. And organized labor must be willing to grant the same privilege to non-union people. Finally labor needs to be given a great opportunity to participate in the profits of industry, and to help determine its policies. This is true democracy. And it needs as much as any to be taught how to use the extra leisure time, increased pay and larger power to its own good and the glory of God. "Real prosperity can exist only under a system which protects property as well as opportunity, under a system in which the greatest rewards shall go to those who render the greatest service."¹

¹Babson, *Religion and Business*, p. 34.

TOPICS FOR FURTHER STUDY

1. Has capital done more good than harm?
2. Which has wrought more evil, making or spending money?
3. How far should public ownership of industry extend?
4. Outline a suitable child labor law.
5. Give instances of bad effects of women in industry.
6. State the greatest help and harm from organized labor.

BIBLIOGRAPHY

King, *Wealth and Income in the United States*.
Babson, *Religion and Business*.
Ross, *Sin and Society*.
Butler, *Women and the Trades*.
Drake, *Problems of Conduct*.
Stelzle, *American Social and Religious Conditions*.

CHAPTER XVI

GOVERNMENT, THE BALANCE WHEEL OF PROGRESS

There are many problems confronting us from the standpoint of the state and civic activity, too many in fact for one to try to discuss in a brief compass. Some of these we have noticed already in outlining the work of the state and the needs of the social order. A few of the others we shall refer to rather briefly here, more by way of suggestion than of exhaustive treatment.

SOCIALISM

1. *Its significance.*

Socialism has loomed up with such importance during the past few years as to demand a somewhat separate treatment in discussing the problem of government. Its voting strength in the United States runs far into the hundreds of thousands and in the world into millions. Like Unitarianism or evolution its influence has gone far beyond its numbers. Durant Drake characterizes it as "one of the most significant and widespread movements of our times, evoking on the one hand extraordinary enthusiasm and loyalty . . . and on the other hand deep distrust, impatient contempt, or bitter hostility. Moreover the movement is steadily growing . . . it is not a fad, but a deep current, an international brotherhood that numbers in its ranks many able and intellectual men."¹ And Mr. Stelzle says:

¹*Problems of Conduct*, p. 389.

"The socialists are conducting more open air meetings than are being held by all of the churches combined. Their literature surpasses the literature of the church in its appeal to the man on the street. . . . There are many socialist Sunday schools . . . and several training schools for socialist agitators."¹ He also mentions one city where 300 men were pledged to get up each Sunday morning at five o'clock to put Socialist literature in the Sunday morning papers found on the front porches.

Much of the impetus that has come to socialism has been the result of its agitation against the evils of capitalism. And as we have seen these complaints have been entirely too well founded. It is a natural accompaniment of the effort to regulate capital and is based on the idea that it will have to be done not by internal reform but by a radical reformation through legislation. As Rauschenbusch has said: "Socialism is the ultimate and logical outcome of the labor movement."² He thinks it will influence more rather than fewer of this group. We had just as well face the issue then fairly and squarely and in the light of all the facts.

2. *Its nature.*

Like evolution socialism is a term that has a variety of meanings. To say then that a person is a socialist does not necessarily locate him. One has to know the particular brand or *type*. There are for example the Christian socialists who claim it is a part of Christ's teaching; the State socialists who seek the gradual extension of governmental control over industry; the Marxian socialists who want an equal distribution of wealth; and the Fabian socialists who are more propagandists than political reformers.

There are two *extreme groups* radiating from Socialism that have given quite a bit of odium to

¹American Social and Religious Conditions, p. 172.

²Christianity and the Social Crisis, p. 408.

the general idea. One of these is The International Workers of the World who seem to feel that the employing group and the laboring group have nothing in common, and consequently declare unremitting war on capital even resorting to radical means. The other is the Bolsheviks, likewise very radical, who, particularly in Russia, have completely overthrown the industrial system and made capitalists the servant class. Both groups tend toward anarchy.

Some *definitions* may help to clarify the idea. The Desk Standard Dictionary thus defines it: "A theory of civil polity that aims at the public, collective ownership of land and capital, and the public collective management of all industries." John Stuart Mill said: "What is characteristic of socialism is the joint ownership by all the members of the community of the instruments and means of production."¹ Vedder reduced socialism to two principles: "Every man must work" and "every man should enjoy the fruits of his labor."² John Spargo, himself a socialist, puts it this way: "Socialism involves the social ownership and control of the principal means of production, distribution, and exchange . . . of such property as is socially necessary and of such agencies of production, distribution, and exchange as are socially operated but exploited for private gain."³ Professor Ellwood sums up Marxian Socialism by saying: "It proposes, (1) common ownership of the means of production (land and principal industries); (2) common management of the means of production (industry) by democratically selected authorities; (3) distribution of the product by these common authorities in accordance with some democratically approved principle; and (4) private

¹Bliss, *Encyclopedia of Social Reform*, p. 1129.

²*Socialism and the Ethics of Jesus*, p. 277.

³*The Socialist*, pp. 33, 36.

property in incomes (consumption goods) to be retained."¹

3. *Advantages claimed for it.*

A *more equitable distribution of property* is the most outstanding claim. Socialists say: "One per cent of the families hold more of the national wealth than the remaining ninety-nine per cent." They believe that the social control of industry would prevent such centralization of wealth and bring a more equitable distribution. Whether the remedy is good or not there is certainly ground for improvement. And this constitutes one of the strongest talking points.

A *fairer return for labor* would result also, they think. It does not set well with them or others for one man to reap a harvest of \$60,000,000.00 in one year while multiplied hundreds of thousands eke out a mere existence. A social control of industry, they say, would remedy this and give the poor man the same opportunity as the rich, each being rewarded according to service rendered. Undoubtedly there is merit in the ideal if not the method, for fairness does not exist now.

They tell us also that it would result in the *elimination of useless duplication*. It is pointed out that there is often an unnecessary duplication of telephone systems, railway lines and other activities, with needless competition, friction and loss. Social control, they think, would remedy this just as one mail carrier, horse and buggy, serve an entire community, whereas several milk wagons, horses and drivers compete in the same territory. This, of course, would result in greater economy and hence make commodities cheaper.

Greater industrial efficiency would result, so it is said. One reason for this is that there would be sufficient backing for any legitimate industry and there

¹*Sociology and Modern Social Problems*, pp. 339-40.

would be fewer failures and bankruptcies. Also it is thought that greater skill would be required of operators thus contributing to efficiency. And since promotion would be on the basis of merit the disposition to turn out shoddy products for greater gain would be avoided. So we would be able to get a better type of products.

And, too, it is felt that the *mercenary spirit would be avoided*. Private gain rather than public service dominates much of the business life of today. The making, advertising, and selling of commodities is often to get returns more than to meet needs. If industries were held in common and all on salaries, goods would be turned out to meet needs, the press would not be so easily corrupted, picture shows would not put on such nasty plays, and politics would be purer. With the social rather than the private interest uppermost a new spirit would dominate industry and higher motives prevail. All of this sounds interesting. It has at least called our attention to matters that need to be remedied.

4. *Weaknesses of it.*

It is entirely *too materialistic*. Spargo frankly states: "The essential characteristic of the Socialist theory of social evolution is the idea variously termed 'Economic Determinism,' 'Historical Materialism,' 'The Economic Interpretation of History' and 'The Materialist Conception of History.' Reduced to common every-day language, these academic terms mean simply that the direction and rate of social progress are decided mainly though not wholly by the economic conditions."¹ This puts the material above the spiritual in social progress and points the greatest weakness in socialism, i.e., that people will do right if only rightly environed. The fact is that social progress grows out of character and not conditions. It is subjectively and not objectively

¹The Socialists, p. 7.

determined. Human nature more than social organization needs to be changed.

It minimizes *individual initiative*. Generally speaking people do about what they have to. Some sort of constraint or stimulus is always necessary. When the individual has everything he desires initiative is largely destroyed and the mainspring to action gone. As a stimulant nothing can take the place of competition. The democracy of merit is the only true ideal and it cannot have full swing in a socialistic scheme. Individual initiative, independence, and competition—the stimulants to progress—cannot have sufficient sway in a socialistic regime. In fact, it leans too far toward the idea that “man is a mere abstraction, and there is nothing real but humanity.”¹

It presupposes a *too idealistic* type of society. It is argued that one would work for the social rather than individual good when put on a salary. But office-holders today are often the most shiftless, self-seeking and easily bribed. They and other salaried people do not by any means always seek the others' good. It is not likely that human nature would suddenly and miraculously change under a socialistic regime. Given both political and economic power there is no knowing what we might suffer at the hands of socialistic leaders.

It is too *theoretical and complicated*. Dr. Chas. R. Henderson characterized it as “an ideal,” “a philosophy,” “a party,” but nowhere a realization. It is a rather beautiful theory but as one tries to visualize it and think of the details he realizes that it is an impractical dream. There may be municipal or even governmental control of certain industries but to take over all suggested, would bring endless confusion. It would almost require omniscience to determine who would prepare for this work and that, how wage scales and promotion would be deter-

¹Quoted by Betts, *Social Principles of Education*, p. 6.

mined, and what should be done as to new industries or abnormal conditions.

Furthermore, as previously stated, it *tends toward radicalism*. Industry might be completely overthrown as in Russia. Property rights would likely be disregarded. Free love is sometimes advocated, marriage called in question and maternity made a state affair. It has been said: "Marriage is a regulation of property . . . When property is transformed marriage will lose its reason for existence." Not many socialists in this country go to these extremes but the tendency is toward radical ideals.

5. *Our attitude toward it.*

For one thing we should *try to understand it*, both as to the evils it seeks to correct and the program it offers. We must remember that there are all shades of socialism and that some of the finest people in the land are within its ranks. We should with an unbiased mind study the whole matter holding ourselves in readiness to accept any good we find in it. We should not be biased by personal feelings.

We should *join with them in opposing evils*. Whatever is wrong in the social order should be opposed no matter who points it out. When they show us the evils of capital we should not curse them because they hold to views we may not like but rather join with them in helping to correct these evils. We should not fall into the error of condoning an evil because we do not like the ones who are opposing it.

We should go still further and *incorporate into our policies the good features of socialism*. We have moved somewhat in its direction in municipal and governmental control and even ownership of public utilities. As time goes on we shall likely go further in this direction. Perhaps after all, the Socialist party like the Prohibition party will render

its greatest service not by winning as a party but by infusing its good features into the other parties.

Finally we should seek to *win and hold its adherents to the Christian program*. There is the danger that many socialists will make their program a substitute for that of Christianity, and that others will become embittered against the churches. This is unfortunate. They need church life and we need them. We should be charitable toward them, sympathize with them in their needs and good work, point out to them their errors, pray for them, and win them to Christ and the full Christian program.

GENERAL PROBLEMS

1. *Ominous tendencies.*

We have noticed already the question of *organized labor* as an industrial problem but before leaving the field entirely some attention should be given to it as a political problem separate from that of the Socialist party. In various parts of the country independent labor parties have arisen. Particularly has this been true in Chicago and New York. These organizations demand in their platform such things as the democratic control of industry, abolition of unemployment and profiteering, equal rights for men and women, 100 per cent tax on incomes above \$100,000.00, labor representation in government according to voting strength and the participation of labor in forming the policies, programs and methods in education. "Fifty years ago," says Peabody, "the great body of hand-workers were ignorant and unobservant; now they have eaten of the fruit of the tree of knowledge and their eyes are opened."¹ Government will have to give more attention to them.

Another group beginning to assert itself politically is *the farmers*. Gradually people have left the farm and gone to the city until now the major

¹*Jesus Christ and the Social Question*, p. 272.

population of our nation is urban. Those that are left are in many cases hopelessly in debt. They have to sell their products at such low prices and buy commodities at such high rates that in many sections they are playing a losing game. Schools and churches are going down accordingly. Unless something is done they will become largely a peasant class. Already their political strength is being felt in Congress in the Farm Bloc. The Non-Partisan League composed entirely of farmers starting in North Dakota has spread to at least seventeen states. They are seeking governmental aid in protecting and developing the agricultural, banking, insurance and other interests of the farmers. There are indications that the Middle West may join the Solid South against the tariff and for the farming interests. "Perhaps the most significant steps in the direction of a new order in the United States are those which have been taken by the organized farmers," says Harry F. Ward.¹

Another tendency somewhat different from the above is the disposition to make *legislation a panacea* for all ills. There is a feeling that if we can only get a law passed against a thing our task is over. Particularly is there a danger of going too far in furthering moral and religious enterprises by invoking state aid. Many are even arguing today for compulsory Bible reading and teaching in the public schools. We will do well to realize that moral and religious life will be promoted not by legislation mainly but by regeneration and Christian training, and that the agencies primarily responsible for these and best adapted to do the work are the homes, the churches, and the Christian colleges. Past history should warn us not to try to wield the state too much to accomplish these ends, for if it can be invoked for religion it can be against religion.

¹*The New Social Order*, p. 305.

A recent trend that needs to be watched is that toward *centralization* in the Federal Government. Due to the number of states, the difficulty of securing uniform legislation along certain lines, and the problems arising when we do not, we are tempted to flee to the general government to settle nearly all vexatious problems. While there is a danger in going too far in the direction of states' rights, yet there is a greater danger in going too far toward centralization. It is the way from a democracy and toward a monarchy. Undoubtedly it was this fear primarily that led the states to refuse to ratify the national law relative to child labor, and that causes many to be skeptical about a federal department of education. We do need to beware of too much federalization.

2. *Leadership difficulties.*

Probably the greatest problem in government is to secure the right kind of leadership. In political leadership today we are confronted with many difficulties. One of these is the practice of *buying one's way into office*. For a long time it has been a problem in county politics. Some time ago the country was startled at the expenditure of a candidate in Michigan for the United States Senate. More recently greater shocks have been experienced at the tremendous amounts spent in Pennsylvania and Illinois by candidates for this office, these running into millions. The primary seems to afford almost as much opportunity for such crookedness as the convention. It is needless to say that the person who will buy an office will likely act dishonestly after he gets it. Furthermore, such a practice practically keeps the poor, honest man out.

A natural corollary of the above is the *selling of one's influence* after he gets in. One who will buy his way in will naturally sell his way out if he gets a chance. Especially is this true when big business maintains lobbyists at legislatures and seeks to get

favorable legislation. All of this is accentuated by the need to recoup one's finances for the next campaign. The road bond frauds in Texas are an illustration of how the people's money may be misused. Good government cannot be expected when bad people are at the head of it. Undoubtedly much of the lack of law enforcement lies at this point.

Partizanship is another hindrance to good government. Political parties are necessary. But when loyalty to one's party is put above loyalty to the country civilization suffers. It leads to "yellow dog" politics and the reversal of true progress. A noted illustration of this came at the close of the World War when the President's plans for world peace were blocked, a large part of the influence and opportunity which our nation had for serving humanity at its most needy moment forfeited, and the hand of progress turned back on the dial of civilization for decades. We did not rise to the spirit of unselfishness manifested by our soldiers nor to the opportunity they made for us.

Poor pay often lies in the way of securing efficient leadership. Often a man without a good financial foundation cannot afford to enter politics. One of the outstanding illustrations of this is in the case of the state legislator. The remuneration is hardly sufficient to justify a successful man's being away from his business during the time the legislature is in session. Consequently incompetent representatives are often sent. Many times they do not even know enough parliamentary law to get a bill through. If the number in this particular situation could be reduced to about one-tenth and all of the money paid to them we would have legislators who could prepare for it, give all of their time to it, and compare favorably with the judges who interpret their laws. Such applies also to public school superintendents, judges and even governors.

3. *Citizenship obligations.*

Every true and loyal citizen should *study* the form of government of his land until he is acquainted with it in detail. Otherwise he cannot know his obligations or how to discharge them intelligently. One needs to know civics as well as the Bible. Furthermore one ought to know something of the actual conditions going on and the reforms or developments that ought to be made. Otherwise he cannot create sentiment or vote as he should. Much of the teaching along this line will have to be done in our Christian colleges but there is no reason why quite a lot of such study may not be done in our organized classes and vacation Bible schools. By all means all of our Sunday school teachers and religious leaders should study some book on Christian social service.

Another obligation resting on the Christian citizen is to *be obedient* to the laws of the land, even the smallest. If we are to be in a position to urge the motion picture operator or store-keeper to observe the Sunday laws, or the boot-legger to respect the constitution we must not run our cars beyond the speed limit, or violate regulations as to sanitation. We should either obey the law or get it repealed. And we should obey it while we are trying to get it repealed. This involves the responsibility to use our influence to help get the law enforced. If adults would respect the laws youth would come nearer doing so, and if Christians would obey them sinners would have a great deal more respect for both the law and the Christian.

There is likewise an obligation to *be fair* in the listing of property and the payment of taxes. In no realm do we get a greater return for the money paid than in the case of taxes. Protection, education and other values are the returns received. And yet there are untold numbers of people who dodge taxes entirely as in the case of poll and income taxes and property taxes, or make a will to avoid an inher-

itance tax. Certainly one cannot be a loyal Christian citizen and support his government as he should and be guilty of defaulting in the payment of taxes.

Furthermore, there is a great obligation resting on every one who would be loyal to government to *vote for the right* men and measures. The security of a democratic government is dependent on this. The ballot box at the polls should be regarded as sacredly as the ballot box at the church. Every one should inform himself as to the men and measures involved. He should feel that voting is a sacred trust and do it without fail. One cannot excuse himself on the basis that politics is corrupt. Neither personal feelings nor party prejudice should control him in his choice. Worse than all he should never be guilty of selling his influence or vote in an election. And yet all of these things are violated by Christian people who do not seem to connect their Christian principles with their civic practices. This is very near to being a traitor to one's country.

And finally a true citizen should seek to *render active service* to his country. There are many ways by which this can be done. For one thing the citizen can help create public sentiment for law-observance and report any violations he knows of. More than that he can and should serve on juries and see that justice is meted out to offenders. One of our greatest problems is that good men shun jury service and consequently the hangers-on around court houses make up too many of our juries. Conscientious witnesses can help greatly, for justice is dependent on such information. Lawyers and physicians have great opportunities to help uphold the law of the land through their standing by the ideals of their professions and exposing those in their own ranks who are crooked. Service on school boards also is a rather thankless but supremely important work. And last but not least in a righteous, defensive war one has a tremendous opportunity to serve

his country and his God, even to the point of the supreme sacrifice. In the language of Roosevelt: "The prime problem of our nation is to get the right kind of citizenship."¹

TOPICS FOR FURTHER STUDY

1. What is the heart of socialism?
2. Are you for or against it? Why?
3. Name five outstanding socialists.
4. What is the most serious problem in government?
5. Wherein do Christians fail most as citizens?
6. Discuss two other problems of government.

BIBLIOGRAPHY

Vedder, *Socialism and the Ethics of Jesus*.
 Spargo, *The Socialists*.
 Ellwood, *Sociology and Modern Social Problems*.
 Abbott, *Christianity and Social Problems*.
 Munro, *Current Problems in Citizenship*.
 Roosevelt, *The New Nationalism*.

¹*The New Nationalism*, p. 33.

CHAPTER XVII

INTERNATIONALISM AND RACE RELATIONS

In discussing this topic we shall use it in a rather broad sense, including the problem of races in our own land as well as the relation of nations to each other. In this broad sense it is one of the most comprehensive and significant social problems we have taken up. An entire book could well be written on any one of the topics which we shall barely introduce here.

THE NEGRO

1. *Importance.*

King in a recent book, *The Negro in American Life*, quotes Dubois as stating: "The problem of the twentieth century is the problem of the color line," and Oldham as saying: "The ultimate political problem of the world is how different races which inhabit it may live together in peace and harmony."¹ The problem is accentuated by different and contrasting attitudes assumed toward it by different groups. Radical whites clamor for complete domination by the white race, the negroes remaining in ignorance and servitude; radical negroes look forward to a race war when yellow and black men will gain their complete rights; and young student enthusiasts seek to tie the races together by arbitrarily abolishing social distinctions and customs.

¹p. 7.

There are four reasons, according to Dr. W. D. Weatherford, why we should study the negro problem. One is because we are woefully ignorant of the facts, knowing mainly the lower class of negroes. Another is because a thorough knowledge will help us protect ourselves physically, mentally and morally. The third reason is the radical tendencies on the part of both some whites and some negroes. And finally we should study it because of the encouragement we will get from a knowledge of the negro's progress.¹

In 1790 there were 757,000 negroes in the United States, or one-fifth of the total population; 4,420,000 or one-seventh in 1860; and over 11,000,000 or about one-tenth in 1925. At the beginning of the nineteenth century Southern negroes were increasing faster than whites and at the close only about three-fifths as fast. In a twenty-year period the negro population increased about 300 per cent in Chicago and 100 per cent in Philadelphia, and whites only 50 per cent. Mississippi and South Carolina led the South in the per cent of negro population, it being about one-half.

From 1866 to 1922 the negroes increased economically from 12,000 to 650,000 in homes owned, 20,000 to 1,000,000 in farms operated, 2,000 to 40,000 in businesses conducted and \$20,000,000.00 to \$1,500,000,000.00 in wealth accumulated. Educationally they increased in literacy from 10 to 20 per cent, students in public schools 100,000 to 2,000,000, colleges and normal schools 15 to 500, teachers in all schools 600 to 4,400, and annual expenditures for education \$700,000.00 to \$28,000,000.00. The Ph.D. degree has been won by 25 negroes and the Phi Beta Kappa key by 47, and 7,850 have graduated from college. Religiously they have increased from 700 to 45,000 churches, 600,000 to 4,800,000 communicants, 1,000 Sunday schools with 50,000 pupils to 46,000

¹*Negro Life in the South*, ch. 1.

Sunday schools with 2,250,000 pupils, and church property from \$1,500,000.00 to nearly \$90,000,000.00.

They have produced poets like Paul Lawrence Dunbar, prose writers such as W. E. B. Dubois, musicians like Roland Hayes, scientists such as Geo. W. Carver, and an immortal educator and leader in the person of Booker Washington. The first American Expeditionary soldiers to be decorated were negroes. Negroes have entered more than forty trades and professions. Practically no college graduates have landed in prison, whereas about six-tenths in prison are illiterate and nine-tenths never learned a trade.

2. *Problems confronting them.*

One of the saddest is the *sense of inferiority*. Two and a half centuries of slavery together with the separate coach requirements and the attitude held by many toward the negro (some even saying he has no soul) have created an "inferiority complex" that is difficult to overcome. A depressed spirit, discouraged outlook, and cringing attitude are the results of this feeling of inferiority.

Poverty is one of the greatest handicaps. While many have prospered yet most still live a hand-to-mouth existence, wear second-hand clothes, and live in shacks neither comfortable nor uplifting. In one Northern city about one-seventh lived four in a room and one-sixth of the single men three in a bed. Membership in labor unions is for the most part denied them and until recently nearly seven-eighths of those employed were in agricultural, domestic and personal service. It is exceedingly difficult for them to provide churches, colleges and other opportunities for culture.

Disease is another problem they face. Due to ignorance, lack of sanitation, and shortage of nurses and physicians, disease runs rampant.

Weatherford states: "Of every two colored children born only one lives to be one year old. This is a death plague almost like that visited upon the children of Egypt by the destroying angel."¹ The death rate for negroes has ranged from twenty-five per cent greater than whites in rural sections to seventy-five per cent greater in cities.

Immorality and race amalgamation are very sickening. It has been claimed that ninety-eight per cent of negro men have at some time been immoral. Illegitimacy is four or five times as common among negroes as whites. In some communities only a small per cent of those living together have been married. Because of immorality many die from venereal diseases, or consumption and children are often born dead or die early. King² thinks that practically a third of the race are mulattoes. One of the horrors of slavery was the selling of those of the owner's own blood.

Violence is another problem. Peonage or virtual slavery has been discovered in recent years and one Southern farmer was accused of having killed several negro laborers. Frequently store-keepers or plantation owners manage accounts so as to keep negroes permanently in debt. And lynching has become entirely too common. From 1889 to 1918 there were 2,572 negroes and 702 whites lynched, 2,834 of whom were in the South. Georgia led with 386 and Mississippi was next with 373. This is a travesty on civilization.

3. *What we can do.*

We can and should have the *right attitude*. This is not every time easy for the Southerner who has inherited the prejudices of generations, nor is it always for the Northerner who is just as biased on the other side. We should learn from Peter to "not call any man common or unclean" (Acts 10: 28),

¹*Negro Life in the South*, p. 73.

²*Negro in American Life*, p. 130.

from Henry C. King to have "reverence for personality," and from Booker Washington to "let no man drag me down so low as to make me hate him." We should support the Southern Interracial Commission and other organizations in these matters.

We should help them get *justice*. Whether it is in personal employment, in business dealings, at the polls, or in the court room they should have a square deal. If they can do better in the North than in the South we should do nothing to hinder them. We should remember that the machinery for justice is largely in our own hands in the control of government and commerce, and consequently that the main responsibility is ours. One of our crimes has been our inhumanity to the negro.

We can help them secure better *educational advantages*. Less than half as much per capita is being spent on the negro child as on the white. In Louisiana the per cent of negroes in school is 43.6. In Mississippi the investment in school property is \$1.20 for the negro as against \$8.00 for the white child. South Carolina spends \$1.23 on the negro school child per year as against \$11.93 for the white. In higher education we are about as negligent. We should join with the denominational agencies, funds like the Rosenwald Fund, and institutions like Tuskegee and Hampton in remedying this.

Particularly should we help promote *religious work* among them, for after all the negro problem is at heart a character problem. This is largely the white man's problem since he controls the resources. And in the South mainly a Baptist problem since nearly two-thirds of their church members are Baptists. Christian schools and churches will help most to "Give every one a chance to become all he is capable of being," as Booker Washington desired.

THE IMMIGRANT

1. *Number.*

Immigration increased from fewer than 10,000 in the year 1820 to more than 1,000,000 by the year 1910. During a century about 34,000,000 came over; one-half in thirty years. At the beginning of the present century there were more than two and a half millions here who had been born in Germany, about half a million each from Sweden and Italy, nearly two-fifths of a million each of Russians and Poles, about a third of a million each of Danes and Norwegians, and over a quarter of a million Austrians to say nothing of Bohemians, Hungarians, Chinese and others. McLanahan says: "If the census takers of 1900 had destroyed every one enumerated in the New England states, New York, New Jersey, and Pennsylvania, the immigration alone would have repeopled them all and Nevada besides."¹

2. *Causes of immigration.*

In the earlier days many came for *religious and political* reasons. The Pilgrims settled Massachusetts and the Catholics Maryland for religious purposes. Many came from England for larger civic liberty and others from Germany to escape military service. These reasons, especially the military and religious, have practically disappeared, and not many come on account of political conditions.

The *economic urge* is one of the strongest pressures today. Many have looked across the seas to the fertile land, larger freedom, and greater opportunities, and have contrasted these with the poor lands and thickly settled population at home and have desired to come here to live, or to send money home to loved ones or to lay by a little and return.

Personal solicitation has had much to do with the matter. Steamship companies often have put on campaigns to encourage immigration, playing up the

¹*Our People of Foreign Speech*, p. 11.

opportunities in this country. Hundreds of ticket agents work in foreign countries and often encourage relatives here to furnish money for prepaid tickets for those back at home.

Other contributing causes have been wars, epidemics, famines, demands for particular kinds of labor, and educational opportunities. So pressure both from without and from within our land has brought millions of various races, financial status and degrees of culture to our doors.

3. *Resulting problems.*

One of the most immediate problems is that of *assimilation*. With more than a million coming each year, there is a danger that the melting pot will run over. Especially is this true when they congregate in communities as in certain sections of Boston, New York, or San Francisco where one scarcely hears a word in English. We may become foreignized rather than they Americanized. And with their families nearly twice as large as ours the native American stock may pass out.

Economic conditions are likewise affected. Many of them are near-dependents when they reach here and without work fall into dependency. Some have been accustomed to working for from one-half to one-tenth of what others get here, and consequently displace better paid workmen causing their standards of living to be lowered. Naturally the level of living is brought down by them.

Health conditions are influenced. Living in congested sections, with little sanitation or knowledge or care for the laws of health, disease easily lays hold of them. Fourteen of the nineteen epidemics in Chicago since 1863 started in the sections inhabited by foreigners. In one year in Greater New York sixty per cent of the insane were foreign born.

Civic and social problems are accentuated. Aliens who never voted at home can vote in a number of

states though they do not even know the name of the President and when asked their political party answer "Slovak" or "Pole." Often they are anarchistic. Illiteracy is about three times as great among foreign as native whites and about one-eighth of foreign whites over ten years of age cannot speak English. Hall says: "Roughly speaking the foreigners furnish twice as many criminals, two and one-third times as many insane and three times as many paupers as the native element."¹

Moral and religious life is influenced. Immorality and illegitimacy are more common and as already indicated crime and dishonesty are also. Many come from Catholic countries of low standing, bring their superstitions and customs with them, and with their larger families constitute a religious problem. Some sections of coast cities are almost hopelessly heathen or Catholic, due to immigration.

4. *Solutions.*

Better distribution will help. Instead of being congested in large cities near the ports and forming colonies, if they could be distributed throughout the nation they could be assimilated more easily and help to solve the labor problem. This might be done in part through the Department of Agriculture, the Ellis Island officials, and the transportation companies.

Education is another. By teaching the English language, American ideals, and traditions, and training in the art of citizenship we can help greatly to Americanize the foreigners. This will be done largely through the public schools, the public press, public libraries, the limitations of papers in their own tongue and teaching in a native language.

Christianization is the most important of all. This, of course, must be done through the churches and the agencies supported by them. Vacation

¹*Immigration*, p. 166.

schools, social settlements, institutional churches, play ground work and other such activities will help to accomplish this end.

A final means is *exclusion*. We cannot afford to let into the country more than we can assimilate. Exclusion may be on the basis of a literacy test, a certain number from each race, economic or occupational standing, whether or not they will become citizens, or other methods. Roosevelt said: "Exclude the undesirable and distribute the desirable."

PEACETIME ACTIVITIES

1. *The occasion.*

The weaker nations especially *need* our help. The same social problems we face here other nations face and often to an aggravated degree. Particularly is this true as to disease, immorality, marriage, poverty, neglected childhood and womanhood and other problems. Russia and Mexico are outstanding examples of political and social needs. Dr. Carver mentions in India, child marriage, polygamy, and caste; in China dishonesty, opium making, foot-binding and infanticide; in Africa concubinage, nudity, women held as chattel, slaughter of poor, and cannibalism.¹ It is evident then that there are many social needs among the weaker nations that should be supplied by the stronger.

More than that there is a *selfish element* involved. If we do not help remedy these evils we will in turn be affected by them. The nations of the world are so intimately bound together now that what affects one to some degree affects all. Commerce, immigration, travel and other relationships bring an interdependence that cannot be escaped. For self-protection then we must help others. Also we must do it for our own development. It is true of individuals as of nations that "Whosoever would

¹*Syllabus of History of Missions*, pp. 43, 46, 53.

save his life shall lose it; and whosoever shall lose his life for my sake shall find it" (Matt. 16: 25). This was true in the life of the Hebrews and it will be true of any nation.

Furthermore, as Christians we must do it for the *sake of Christ*. He lived and died for all peoples and was the world's first and only real democrat. To be true to him we must serve others as nations as well as individuals. We cannot be true Christians in personal relations if we refuse to be such in international relations. Our slogan should not be "America for America," but rather "America for the world." "One of the chief problems of our time is to bring the nation's conscience to bear on the moral problems involved in international relations," says Nicholas Murray Butler.

2. *The methods.*

Political relations furnish a fine opportunity for international service in times of peace. Diplomacy used to be another term for shrewd lying. Germany demonstrated that. Beginning with John Hay diplomacy has come to be based more on the Golden Rule. Roosevelt won the everlasting friendship of China by turning the Boxer Indemnity Fund into scholarships for Chinese students in America. President Wilson won world favor by seeking to crystalize the ideals of Christ in a world organization for peace and service. Such service helps tremendously to further Christianity.

Industrial activities furnish another opportunity. As the more advanced nations send their industrial agents into undeveloped lands to lead in business enterprises a fine opportunity is afforded for service and uplift. When the same English boat that carries missionarises also carries whiskey or opium, the heathen are confused. And when the same heathen city houses an American missionary and at the same time a crooked American financier, good influences

are counteracted. The Christian business man in the foreign land can wield almost as great an influence as the Christian missionary.

Philanthropical service will do a great deal both to relieve needs and to exert an influence for good. Relief funds such as those sent to the Belgians, the Armenians and others during the World War do much both to save lives and shape character. Hospitals, orphanages and funds for studying agricultural or health conditions go far toward winning the confidence of heathen people in Christian nations. Crusades such as that against opium, the cigarette and whiskey will provide a fine environment in which Christian character can be developed.

Cultural work needs also to be carried on. A Christian can render a great service in teaching in the public schools in a foreign land. He can render a still greater service in teaching in a Christian school in a heathen country. Direct evangelism and church activity will get at the heart of the greatest service in international activities. President Taft said: "The missionary stations are the outposts of civilization." And King George emphasized their value in "the cementing of international friendships, the cause of peace, and the well-being of mankind."

WAR

1. *Causes.*

There are several rather *direct* causes of war. One of these is the economic—the desire for more land, ports, mines or other economic needs—as was more or less true in the war with England in 1812, the Civil War, the Russo-Japanese War, and others. Political reasons often enter in—that is the desire for dominion on the one hand and for freedom on the other—as in the Revolutionary War, the French Revolution, the World War and others. The religious element has often been the mainspring as in

the Old Testament wars, those connected with the Reformation, and Mohammedan activities. Often there is a combination of these. And on the defensive side a purely altruistic spirit may obtain—helping the weaker or needy party.

Indirect causes of war include for one thing a wrong philosophy of life. It is common knowledge that the philosophy of Nietzsche that might makes right, the strong should survive, and force not love should prevail, had much to do with laying the foundation for the World War. An overworking of the doctrines of preparedness prepares a psychological frame of mind favorable for war, just as one who carries a pistol will be in a more favorable attitude for using it. Such was true in Germany's case. Manufacturers of munitions also have much to do with creating sentiment for war by influencing the public through the printed page and possibly lobbying in Congress.

The question naturally arises is there in any case an *adequate ground* for war? It is questionable if there is such for an offensive war. Certainly no nation has the right to kill in order to get possessions or power, or to develop moral fiber in its citizenship. Christianity would seem to indicate that only a defensive war is justifiable, and this when all other means have failed. It is not a first aid but a last resort. And this is true then even only when the end sought is dearer than life itself. As Horne puts it: "When humanity, the true sanctuary of God, is being desecrated, Christian men and nations may well remember their Captain."¹

2. Results.

In *money* the cost is terrific. The Revolutionary war cost around \$170,000,000.00, the Civil War \$3,476,000,000.00 and the World War \$22,625,000,000.00, so it is claimed. Will Irwin has said that one

¹Modern Problems as Jesus Saw Them, p. 7. .

day of the last year of the World War cost enough to build two hospitals at \$500,000.00 each in forty-eight states, two high school buildings in each state, 300 recreation centers costing \$300,000.00 each and have \$6,000,000.00 left for industrial education. He states further that one battleship costs enough to build three universities like the University of Michigan with its 38 buildings, 500 professors, 10,000 students and \$8,000,000.00 investment. The League for August, 1921, says that 78.5 per cent of our disbursements during our national history have been for war or things related to it, and one year it ran to 92.8 per cent.

In *men* the cost is more terrific still. In the Civil War 700,000 men were killed or died of disease, and 9,980,000 in the World War. As Irwin shows, this is just a foretaste of the next, with tanks carrying field guns twelve miles an hour, the submarine carrying six-inch guns and crossing the Atlantic, the airplane having machine guns and bombs with a half ton of explosives, and Lewisite gas heavier than air, killing animals and vegetable life, and spreading 55 times that of any before. General Swinton has predicted that the final form of war will be germ warfare. Also since women are employed in munition factories they, too, will be subject to attack. "The sweater knitter debutante will be as legitimate a target as the grizzled gunner," says Glenn Frank. In any case war takes husbands and fathers, leaves crippled and maimed to suffer and die, makes widows and orphans and causes untold suffering. It takes "the blood of the nation" and leaves the physical and mental weaklings to produce the next generation.

In *morals* the effects are almost as bad. Lives are inevitably hurt when they are trained in enmity, cruelty, the use of gun and bayonet, and go through the carnage of war. Also morals often are lax as we saw in every training camp during the last war.

War is brutal at its best and soldiers do not like to recall it. As has been said: "War converts mankind into two classes: beasts of prey and beasts of burden." In the rough but truthful language of Sherman, "War is hell."

3. Remedies.

The very first thing that needs to be done is to create *sentiment* against war. Preachers, teachers and editors ought to speak out on the subject, show the horrors of it, and seek to build sentiment against it. We should join the World Peace Federation and other such organizations in helping to outlaw war. An increasing number are coming like Sherwood Eddy, a war veteran, to say: "I am finally done with war . . . I can now throw my life into the breach against it."¹ Or Kirby Page to declare: "The absolute repudiation of war by individuals, groups and corporate bodies is the most effective way of compelling governments to abandon the war system."²

Conferences and voluntary agreements among nations will help. The conference called by President Harding helped to reduce armaments and the competition in that field, to formulate policies regarding warfare and to settle the Shantung trouble between China and Japan. Mr. Bryan as Secretary of State secured compacts between the United States and perhaps a score of nations which have helped. One of the most striking individual treaties is that between Argentina and Chile commemorated by a permanent memorial in the form of a large statue of Christ on the crest of the Andes mountains at the border-line between these nations and known as "The Christ of the Andes."

But these are only partial. Universal and permanent peace cannot be maintained without the machinery necessary to carry it out. This necessitates

¹*The Abolition of War*, p. 24.

²*War, Its Causes, Consequences and Cure*, p. 184.

a *world organization* with legislative, judicial and executive functions. In other words it calls for an organization among the nations of the world somewhat paralleling our own Federal Government. Only this can satisfactorily arbitrate disputes and prevent wars. Such is the League of Nations promoted by President Wilson. It provides a basis for membership, an assembly for legislative and executive activity, a court of international justice, a council and permanent secretariat. It makes provision as to military equipment, the arbitration of disputes, the registration and publication of treaties, control of territories and colonies and other matters. It is not perfect but can be improved. It is now functioning with the leading nations of the world in it. The crime of civilization is that our nation is not in also.

Finally, however, it ought to be said that the only absolute and final basis of world-wide and permanent peace is in *Christianity*. Organization will not hold permanently without the spirit of Christ dominating the nations. Mr. Bryan was right in saying that a league of nations would not be worth the paper on which it was written unless backed by the spirit of Christ. It will be accomplished fully only when "The kingdom of the world is become the kingdom of our Lord, and of his Christ" (Rev. 11: 15). This is the task of the churches and the supreme challenge to man.

TOPICS FOR FURTHER STUDY

1. State the most difficult phase of the negro problem.
2. What is the Christian's obligation to the foreigner?
3. Mention contributions of missions to social progress.
4. Should a Christian refuse to fight?
5. Discuss the League of Nations.

BIBLIOGRAPHY

- King, *The Negro in American Life*.
 Weatherford, *Negro Life in the South*.
 Dowd, *The Negro in American Life*.
 Davis, *Selective Immigration*.
 Buell, *International Relations*.
 Eddy and Page, *The Abolition of War*.
 Irwin, *The Next War*.

THE MASTER'S COLLEGE

261 P931c

MAIN

Price, John Milburn/Christianity and soc



3 3540 00002 6994